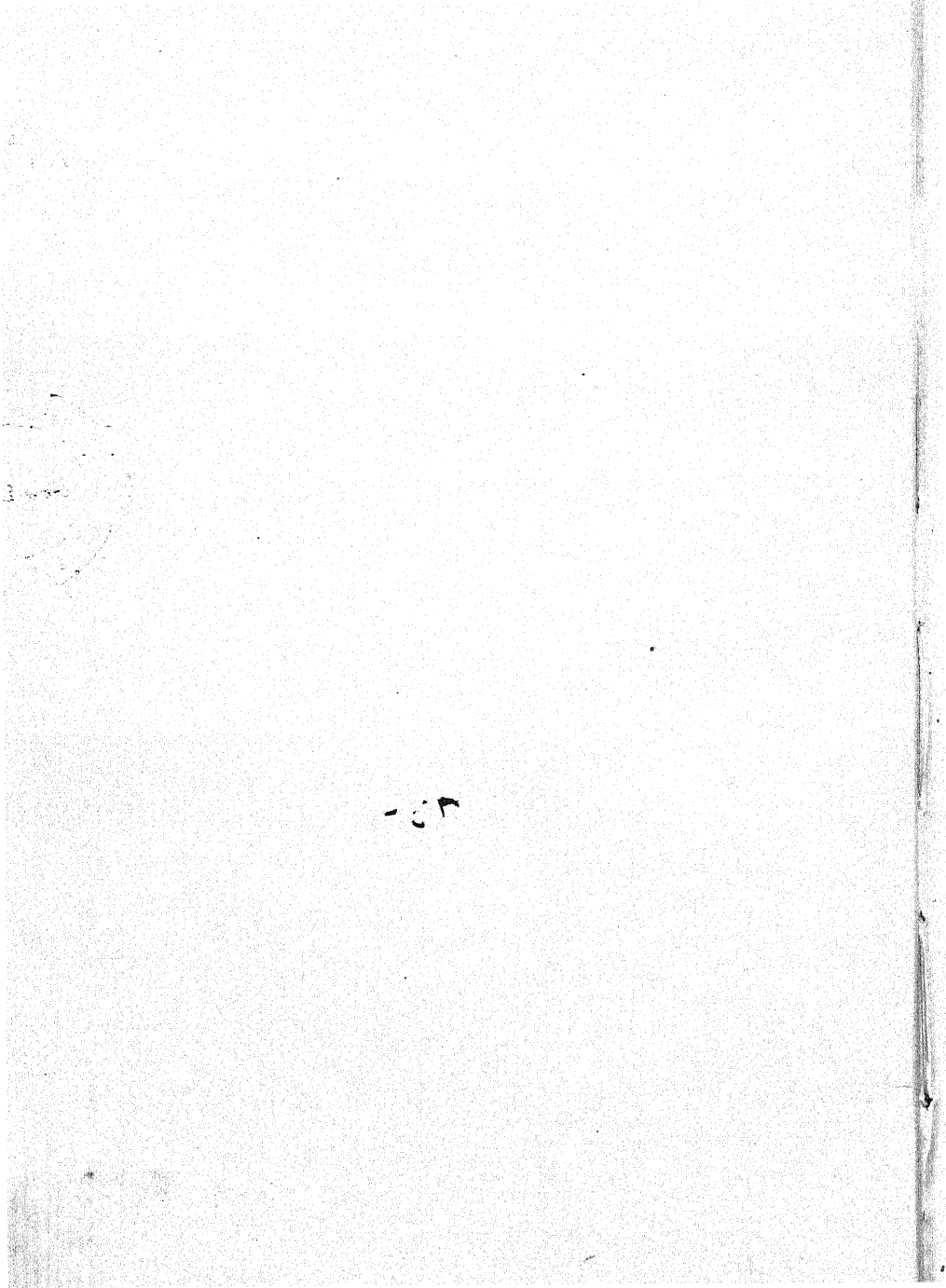


AN INDEX TO  
THE ARABIC HISTORY OF GUJARAT





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THE ARABIC HISTORY OF  
GUJARAT

ẒAFAR UL-WÁLĪH BĪ MUẒAFFAR WA ĀLIH

BY ‘ABDALLĀH MUḤAMMAD BIN ‘OMAR  
AL-MAKKÍ, AL-ĀṢAFÍ, ULUGHKHÁNÍ

(THREE VOLUMES)

BEING A LIST  
OF PERSONS AND PLACES CONNECTED WITH THE  
HISTORY OF THE MUSLIMS IN INDIA DOWN TO  
THE BEGINNING OF THE SEVENTEENTH CENTURY

BY SIR E. DENISON ROSS, C.I.E.

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## INTRODUCTION.

The present list is an off-print of the Index published with the third and concluding volume of my edition of the Text of the *Arabic History of Gujarat*. While this Index was being printed it was suggested to me that, apart from its function as an Index to this book, it might be of value as a work of reference for students of Indian history, and that a useful purpose would be served if it were issued at a moderate cost as a separate publication.

The history on which this Index is based has been edited from a unique and autograph Arabic Manuscript belonging to the Library of the Calcutta Madrasah. This work under the title of *Zafar ul-Wálih bi Muẓaffar wa álih*, contains a history of the Muslim rulers in India from their earliest conquests of Hindustan down to the reign of the Emperor Akbar. The author was a certain 'Abdullah Muhammad ibn 'Omar, commonly known as Hájjí ad-Dabír, who was born in Mekka of Indo-Persian parents in A.D. 1510, and came to settle in Gujarat at the age of sixteen. Further particulars will be found in the Index under *Author*.

His History is divided into two Parts or Daftars, the first Daftar contains the history of the Muslim Kings of Gujarat down to the conquest of that country by Akbar in A.H. 980 (A.D. 1572). The folios containing the reigns of the first two kings, Muẓaffar I and Aḥmad I are unfortunately missing from the MS., which begins abruptly with the conclusion of the Chapter on Aḥmad I, who died in A.H. 846 (A.D. 1443). This does not, however, describe the whole scope of Daftar I, for in the course of several digressions of the history of some of the minor Muslim Dynasties the narrative comes down

as far as A.H. 1014 (A.D. 1605), the latest date mentioned. The Second Daftar is devoted to the history of the Muslim rulers of Northern India from the Sixth Century of the Hijra down to the year A.H. 965 (A.D. 1558), with the entry of Akbar into Delhi, two years after his accession to the throne. Here the MS. breaks off abruptly in the middle of a page, and seeing that the author in all probability outlived the Emperor, who died in A.H. 1014 (A.D. 1605), it is more than likely that death or some other circumstance prevented his completing either this portion of his History or the fair-copy. For while revising his fair-copy he added many notes derived from the *Mir'āti Sikandari*, which is supposed to have been composed in A.H. 1020 (A.D. 1611). If this date is correct the Hájjí was still alive at that time, and it is strange that no allusion should be found in his History either to the death of Akbar or to the reign of Jahángír. One may presume the Hájjí before making his fair-copy had completed his abridged translation of the *Akbar Náma*, which he follows so closely for the reigns of Bábur and Humáyún. In the first Daftar he makes no allusion to Akbar after the year A.H. 980 (A.D. 1572).

As an Index to this history the present list may be said to be fairly complete: as a Gazetteer or Biographical Dictionary of Mediæval India it can, of course, make no such claim: for it only gives such information as is to be found in the book itself. Nevertheless it is perhaps the most extensive list that has hitherto been published of notable personages who lived during the domination of the Muslims in India from the Eleventh to the beginning of the Seventeenth Century.

If some of the persons included do not appear to deserve mention, it must be remembered that this list is primarily an Index to the Arabic Text: and in the case of insignificant persons I have confined the entries to mere page references. Only in the case of famous men or of those of whom Hájjí ad-Dabír speaks from first-hand knowledge have detailed entries been made: and the details are

given in the order in which they occur in the body of the history, which is not necessarily chronological. Any other arrangement would have impaired the practical utility of the list as an Index.

With regard to place names it would of course have been possible to give the exact or approximate position of each ; but considerations of space precluded my going beyond the references to the text except only in cases where the Author himself defined such positions.

It will be observed that many of the entries refer to persons and places outside India, notably in Abyssinia and the Yaman. The reason for this is that Hájjí ad-Dabír in his account of Gujarat has made a number of interesting digressions into the history of these two countries in order to explain, (a) the origin of the Habshis or Abyssinians who played such an important part in Western India both as soldiers and as administrators in the Sixteenth Century, and (b) the relations between Western India and Southern Arabia in the Fifteenth and Sixteenth Centuries. His two main sources of information are the *Tuhfat uz-Zamán*, a History of Abyssinia by Shiháb Aḥmad, in which is recorded the conquest of Abyssinia by the famous Imám Aḥmad Grañ in A.D. 1527, and the *Bughyat ul-Mustafid fī Akhbar Zabīd*, the well-known history of the Yaman down to A.D. 1517 by Ibnu'd-Dayba'.

The two main difficulties encountered in preparing this Index have been (1) that a single man is known successively by a number of different titles, and (2) that one and the same title has been borne—often simultaneously—by more than one person. In several cases I have, after very careful study, failed to satisfy myself in the matter of identification. Two notable examples of the first category are : Daryá Khán *alias* Náṣir Ḥabash Khán, and Chirkis Khán *alias* Asad Khán. Of the second category : the name 'Álam Khán Lúdí has before now given rise to considerable confusion, as witness Bayley, *Local Muhammadan Dynasties*, p. 276 *note*, and p. 366 *note*, and Beveridge, *Translation of the Akbar Náma*, Vol. I, p.

298 *note*. I think I have satisfactorily established that there were three contemporary persons of this name, viz :

Sultan 'Álam (Khán) Lúdí, died A.H. 941.

'Álam Khán Lúdí, son of Mír Muhammad 'Álam Khán, died A.H. 963.

Sultan 'Álam Khán, son of Bahlúl Lúdí, died A.H. 950.

I have purposely made a number of entries under the appellations *Sayyid* and *Shaykh* instead of under their actual names, where it appears that they were more familiarly known with such prefixed titles. In speaking of the Abyssinians I have used the vulgar form *Habshis*, current in India to-day, but where the designation is part of a name I have transliterated it *Ḥabashí*.

A considerable time must elapse before the promised English translation of the *Arabic History of Gujarat* can appear : in the meanwhile this Index will serve to make available for those who cannot read the original much of the material which it contains. Its utility can never be commensurate with the labour its preparation has involved, but if, in spite of its defects, it helps to advance the study of Mediæval Indian History I shall feel amply rewarded. It is perhaps not too much to hope that should some scholar or group of scholars ever be inspired to undertake an exhaustive Biographical Dictionary or even an Encyclopedia of Muslim India, a useful nucleus will be found in this Index.

INDEX  
BIOGRAPHICAL AND GEOGRAPHICAL

# INDEX.

## BIOGRAPHICAL AND GEOGRAPHICAL.

N.B.—Volume I of the Text contains pp. 1 to 390. Volume II, pp. 391 to 852.  
Volume III, pp. 853 to 1067.

\* *Names marked thus belong to the quotations from the Tuhfat-uz-Zamán.*

† *Names marked thus are authors referred to as such or books.*

*Numerals in brackets stand for Hijra dates.*

### A

ABÁJÍ, *akhhúrbeg* to Jalál Firúz (695), p. 778

\*ABBÁS ibn SÍSH, the Ghúrid, p. 650

\*ABDUL-‘AZÍZ, *mir-akhhúr* to Bábur, present at the battle of Pá nipat (932), pp. 939, 941

\*ABDUL al-MUNAYYIRÍ, acting governor of Surat (968), pp. 481, 482, 483

ABDUL-FATTÁH QAZWÍNÍ, emissary between Asaf Khán and the *shahib* of Mekka, pp. 363, 385

\*ABDUL-JABBÁR, son of Qází Luqmán ud-Dín al-Khwárazmi with Amír Timúr (801), p. 907

\*ABDUL-KARÍM ibn ‘Osmán of Dú-wárú, p. 591

\*ABDUL-KARÍM FULÁD KHÁN of Burhánpúr. *See* Fulád Khán

\*ABDUL-KARÍM I‘TIMÁD KHÁN SULTÁNÍ. *See* I‘timád Khán

\*ABDUL-KHÁLIQ, son of ‘Abdul-Qádir al-‘Abbási (*q.v.*), p. 624

\*ABDULLAH, b. ‘Amir, b. Karíz, how he captured Nishápúr by ruse in the reign of the Caliph ‘Osmán, p. 985

\*ABDULLAH, son of Hulágu’s daughter, invades Hindustan (691), p. 760

\*ABDULLAH, b. Saláma, Shaykh of Mawza’ (922), p. 46

\*ABDULLAH, the Nubian, standard-bearer (967), p. 470

\*ABDULLAH II of the Báni Ziyád in Zabíd (371), p. 90

\*ABDULLAH AFŞAH KHÁN, p. 608

\*ABDULLAH A‘ZAM HUMÁYÜN, p. 470

\*ABDULLAH KHÁN UZBEK arrives in Broach (971), p. 492. Flees from Mándú to Chingiz Khán in Broach (971), p. 493.

Attacks the Portuguese in Daman, escapes to Ikliser; his experience with a Brahman woman, pp. 494, 536

\*ABDULLAH KITÁBDÁR, AMÍR, present at battle of Pá nipat (932), p. 938. With Humáyün in his expedition against Rána Sóngá (933), p. 941. General of Bábur at Khánwa (933), p. 943

\*ABDULLAH, MALIK, master of the elephants, p. 15

\*ABDULLAH MUHAMMAD, b. ‘OMAR al-Makkí Ulughkhání, the Author of this History. *See* under Author

\*ABDUL-LATÍF ibn Muhammad Saljúqí, al-Madaní, close friend of the Author, secretary to Rajab Salmání, p. 444. After the death of Rajab Salmání joins Ulugh Khán, p. 446. Secretary to Chingiz Khán, pp. 468, 517. Once saw Rustam Khán laugh! p. 573

\*ABDUL-MALIK, brother of ‘Ayn ul-Mulk Fuládí, killed in (918), p. 99

\*ABDUL-MALIK, son of ‘Abdul-Qádir al-‘Abbási (*q.v.*), p. 624

\*ABDUL-MALIK, son of Asad Khán, captured and killed (974), p. 508

\*ABDUL-MALIK ibn al-Malik Manşúr, brother of al-Malik az-Záfir, enters Zabíd (922), p. 42. Enters Aden, p. 46

\*ABDUL-MALIK MULTÁNÍ, killed at siege of Rantambhor (700), p. 811

\*ABDUL-QÁDIR ibn Faraj an-Najásí of Aden, p. 39

\*ABDUL-QÁDIR al-‘ABBÁSI, married Author’s cousin, p. 624

\*ABDUL-QÁDIR MUGHALI, p. 83

\*ABDUL-WAHHÁB, b. Abí-Bakr al-Yáfi‘, p. 585

\*ABDUL-WAHHÁB, son of Al-Malik az-Záfir, p. 43. Dies in Ta‘izz (922), p. 44

\*ABDUL-WAHHÁB MULTÁNÍ, with Asaf Khán in Mekka, pp. 353, 388



- 'ABDUN-NABÍ, al-MAGHRIBÍ, *MA-LIK ut-TUJJÁR* in Cambay, p. 61
- 'ABDUR-RAHÍM, KHÁN KHÁNÁN, p. 63
- 'ABDUR-RAHMÁN. *See* Sádát Khán
- 'ABDUR-RAHMÁN, an Arab in service of Ulugh Khán Muḥammad, nicknamed the "Bedouin," p. 470
- 'ABDUR-RAHMÁN, son of Sikandar Súr the Afghan, p. 1066
- 'ABDUR-RASHÍD KHÁN, son of Sultan Sa'id of Káshghar, sends envoys to Humáyún (955), p. 1035. For some time in the service of Humáyún; deserts him at Málwa, p. 1064
- 'ABDUSH-SHUKÚR, General of Bábur at Khánwa (933), p. 943
- 'ABDUS-SAMAD. *See* Afzal Khán
- ABHAR, in Persia, p. 1008
- 'ABÍD ush-SHÁ'IR, in service of Ulugh Khán, son of Tughluq-Sháh, p. 860
- ABIYA. *See* Ayba and Notes, p. 859.
- ABKAR ibn al-Maqbúl az-Zayla'í, pp. 41, 43
- ABRULÍ, on the Jumna, p. 915
- \* 'ABSAMA NÚR, p. 594
- ABÚ, Mount, p. 13. The Ráí of Ábú fort, and the horses, pp. 32, 880
- † ABÚ 'ABDULLAH MUḤAMMAD, b. 'Abd ud-Dá'im, b. Muḥammad, b. Saláma al-Ansári (born 732; died 797), p. 569
- † ABÚ 'ABDULLAH MUḤAMMAD an-NAJJÁR, Author of a supplement to Khatib Baghdádí's *History of Baghdád*, p. 651
- ABÚ 'ALÍ 'ABDUR-RAHÍM al-LAKHMI al-'ASQALÁNÍ, vazír to Šaláh ud-Dín Yúsuf, born (529), died (596), p. 245
- ABÚ 'ALÍ SÍSH ibn Muḥammad, king of Ghúr, p. 650
- ABÚ 'ALÍ ZIYÁ ud-DÍN MUḤAMMAD, b. 'Ala ud-Dín Abú 'Alí, b. Shujá' ud-Dín 'Alí, b. 'Izz ud-Dín Husayn; cousin and son-in-law of Ghiyás ud-Dín, made governor of Nishapur, p. 665
- ABÚ BAKR, one of three brothers who came to 'Ala ud-Dín Khaljí from Khurásán, p. 893
- ABÚ BAKR, *aidák* of Diyár Bakr, his daughter married to Jalál ud-Dín Mangubarni, p. 694
- ABÚ BAKR, son of Al-Malik az-Záfir, taken prisoner, p. 48
- \* ABU BAKR, b. al-'AFÍF al-IDRÚS, p. 119
- ABÚ BAKR, b. Zafar Khán, b. Fíruz Sháh, ascends the throne of Delhi (791), p. 901. Flees from Delhi to Kutila (792); defeated by Humáyún Khán, son of Muḥammad Sháh, son of Fíruz, p. 902
- \* ABÚ BAKR QAJAN, p. 587 (Basset, p. 119, Qatin), p. 596
- † ABÚ ḤAMÍD ISMA'ÍL, b. Ibráhim, p. 1
- ABÚHAR, on road from Delhi to Multán, p. 715
- ABÚL-BAQÁ as-SUKKÁRÍ, a notable of Mekka, p. 627
- ABÚL-FATH, vazír to Sayyid Hamíd Bukhári, p. 535
- † ABÚL-FATH MUḤAMMAD, b. M., b. 'Alí, b. Sálík, b. 'Oşman, b. Muḥammad as-Sikandarí al-Mizzi (died 14th Dîl-Hijja, 910), pp. 36, 37
- † ABÚL-FAZL, the historian of Akbar, p. 87. In disagreement with Author of the *Mir'ât-i-Sikandarí*, p. 233. His account of Shír Sháh's origin quoted, p. 951. *See Akbar-Náma*
- † ABÚL-FAZL al-ASTARÁBÁDÍ, p. 337
- † ABÚL-FAZL al-KÁZARÚNÍ, who wrote a commentary on Bayzáwí, p. 337
- ABÚL-HASAN, b. Salim, Sufi saint, p. 859
- † ABÚL-HASAN HAYZAM, b. Muḥammad an-Nabí, Author of a history of the Ghúrids, p. 652
- † ABÚL-HASAN MUḤAMMAD, b. 'Abdullah as-Salámí, poet, p. 245
- ABÚL-HASAN MUḤAMMAD al-BAKRÍ (Shaykh), a friend of Aşaf Khán in Mekka, pp. 352, 616, 637
- ABÚL-HASAN, b. Salim, a Sufi Shaykh, p. 859
- ABÚL-JAYÁSH ISHÁQ, b. Ibráhim, b. 'Abdullah, b. Ziyád. Died in (371), p. 89
- ABÚL-MA'ÁLÍ, SHÁH, is introduced to Humáyún in Qundúz (958), p. 1047. Claims credit for the victory of Sirhind (962), p. 1058. Receives the *viláyat* of the Panjab from Humáyún after his re-entry into Delhi (Ramazán 962). Detail not given by Abú-Faẓl (*see* Beveridge, p. 635), p. 1059. Joins Akbar on his expedition against Sikandar Súr (933); he complains that Akbar does not treat him with the familiarity he had been accustomed to receive from Humáyún, and is reproved by Akbar for confounding the laws of state and the laws of affection, p. 1060. Imprisoned by Bayram Khán (963), p. 1064

- ABŪL-MUKĀRIM, KHWĀJA, opens gates of Samarqand to Bābur (906), p. 927
- ABŪL-QĀSIM, AMĪR, surrenders Gwalior to Shīr Shāh, p. 999. In Mankot (965), p. 1067
- ABŪL-QĀSIM ISMA'ĪL at-TĀLIQĀNĪ, vazīr to Fakhr ud-Dawla the Buwayhid, p. 245
- ABŪL-QĀSIM, KHWĀJA, NAQSH-BANDĪ, p. 366
- † ABŪL-QĀSIM MĪRAKĪ writes poems on death of Hājji Khān and 'Abdul-Malik (974), p. 509
- ABŪ MUHAMMAD NĪZA-BĀZ, present at battle of Pānipat (932), p. 939
- ABŪ MUSLIM 'ABDUR-RAHMĀN, originally Abū Ishāq Ibrāhīm, born in Isfahān (100), educated in Kūfa. His exploits in Khurāsān, pp. 143-150, 466, 649
- ABŪ NAJĀ MUHAMMAD at-TAYYIB, a learned man of Zabīd, uncle and preceptor of Ibn ad-Daybā', p. 50
- ABŪ NUMAYY Ibn Barakāt, Sultan of Hejāz, his friendship with Asaf Khān, p. 288. Lord of Mekka, Sulṭān of Hejāz under Ottoman rule (943), pp. 353, 385
- † ABŪ SAHL, b. Ziyād al-Qaṭān, p. 284
- ABŪS-SALĀTĪN. See 'Izz ud-Dīn Husayn
- † ABŪ ṬĀHIR ISMA'ĪL al-ISKANDARĪ, eulogist of Saiyid ud-Dīn Yūsuf, quoted, p. 245
- ABŪ TURĀB, SHĀH, al-'URAYZĪ al-HUSAYNĪ, p. 499. In service of Chingiz Khān, p. 504. He and Sayyid Hāmid seek an interview with I'timād Khān, pp. 506, 507. Sent by I'timād to the Mughals (980), p. 548. Advises I'timād not to run away, pp. 567, 603. Dies in Ahmādābād, where he was *Ṣadr us-Sulṭana*, p. 606
- † ABŪ YŪSUF Ibn Yāqūt, poet, quoted, p. 444
- ABYAN, a landing-place near Aden, where there were fresh-water springs, pp. 39, 45
- ĀDAM SULṬĀN GAKKAR, p. 999. Writes to inform Humāyūn of Kāmran's presence at his Court, p. 1050. Waits on Akbar in Lahore (964), p. 1067
- \* ADDOLE, name of a vazīr, pp. 578, 591, 594
- ADEN ('ADAN), threatened by the Portuguese, p. 39. Attacked by Portuguese (17th Muharram, 919), p. 40. Amīr Ḥusayn and Salmān reach (Rajab 13th, 922), p. 45
- ADHAM JUZRAWĀNĪ, kills Tūmān Sulṭān, brother of Jānī Beg Sulṭān (919), p. 932
- ADHAM KHĀN, killed (981), p. 608
- ADĪGĪR, name of an elephant, pp. 411, 420. Elephant of Ulugh Khān, pp. 454, 461. Goes "mast" in battle, pp. 462, 471. Offered to Ulugh Khān, p. 508. With Ulugh Khān in (980), p. 547
- 'ĀDIL KHĀN, eldest son of Shīr Shāh, p. 1001
- 'ĀDIL KHĀN, Lord of Merut (802), p. 908
- 'ĀDIL KHĀN, servant of Chingiz Khān, p. 509
- 'ĀDIL KHĀN I, son of Naṣīr Khān of Khāndesh, dies in (844), p. 53
- 'ĀDIL KHĀN II, "Aynā," of Khāndesh, came to the throne in (861). A friend of Maḥmūd Begarha, p. 53. Dies in (907) (this according to text, but is perhaps a slip for (909), the date usually given). Buried in Dawlat Maydān, p. 54. (Perhaps two years elapsed between the death of 'Ādil and accession of Dā'ūd.)
- 'ĀDIL KHĀN III, A'ZAM HUMĀYŪN —formerly 'ĀLAM KHĀN, son of Aḥsan Khān (*q.v.*), ascends his throne in Burhānpūr in (914) (other authorities say (916)), p. 57. Established himself in Asīr in (916), and this date regarded as beginning of his reign. Dies in (926) and is buried in Burhānpūr, p. 59. During the siege of Māndū is placed in command of forces sent against Rānā Sāngā in Ujjain (923), p. 104. Follows Rānā Sāngā as far as Dibalpūr (924), p. 105. Is allowed to return to Asīr (924), p. 106
- 'ĀDIL KHĀN MAḤMŪD SHĪRWĀNĪ BANGĪ, pp. 471, 488, 502. In Broach (975), pp. 528, 574
- 'ĀDIL KHĀN QARAMĀNĪ, in service of 'Imād ul-Mulk Aṣlān, pp. 394, 395, 397, 398, 400, 401, 411, 415, 424. Envoy from 'Imād to 'Ālam, accepts house, refuses *Khil'at*, pp. 426, 427, 438. Intermediary between 'Imād and Rajab Salmānī, p. 443. Asks to be killed after 'Imād's death (966), p. 444
- 'ĀDIL SHĀH III, Lord of Asīr (Rāja 'Alī Khān of Khāndesh), joins the Mughals against Shāhs of Bijāpūr and Golkonda (1003), his death, p. 78. Killed in battle (1003), buried in Burhānpūr, p. 79
- 'ĀDIL SHĀH IBRĀHĪM II of Bijāpūr, p. 71. His daughter married to Husayn, son of Nizām Shāh, pp. 173, 178. In a battle (1003), p. 180
- 'ĀDIL SULṬĀN, son of Mahdi Sulṭān, p. 937. Present at battle of Pānipat

- (932), p. 938. With Humáyún in his expedition against Rána Sánga (933), p. 941. General of Bábur at Khánwa (933), p. 943
- ADINAPŪR, p. 936
- ĀFAQ, Amir of Irich (932), p. 945
- AFGHANISTAN, "the country east of Kábul," p. 1043
- AFGHÁNPUŖ, pp. 803, 862
- AFGHANS (*see also under* Awghans), their rough and coarse ways; compared with the Gujaratis, p. 273. Contingent of, pp. 431, 486. 4,000 under Shír Khán (980), p. 568
- 'AFIF ud-DÍN 'ABDULLAH ibn Sa'd as-Sindí, p. 610. Gives advice to the Author, p. 634. Biography; died in Mekka in (984), buried in mausoleum built by Āsaf Khán. At the time of the Mughal invasion of Sind he had fled to Patan, p. 638
- 'AFIF ud-DÍN 'ABDULLAH al-BAN-GÁLÍ, with 'Alam Khán, b. Bahlúl (930), p. 120
- AFSAH KHÁN, SA'ÍD FIR'AWN SUL-TÁNÍ, pp. 410, 419 (967), 466
- ĀFSIN, capital of Gharjistan (Abshin or Bashin, *see Eransáhr*, p. 79), p. 660
- AFZAL, b. Mír Sultán 'Alí Khwáb-bín, envoy from Sultán Husayn Mirzá to Bábur (912), p. 934
- AFZAL KHÁN 'ABDUŠ-SAMAD BIMBÁNÍ, ibn Mahmúd the *dabir*, with Bahádúr in (941), pp. 235, 264 (945), 272. Loses a ship in the port of Khandari which belonged to Khudáwánd Khán (Safar), only one case of gold *ashrafis* is lost; he seeks compensation, pp. 274, 275. Gives up the vazirate (954), p. 285. Offends I'timád Khán by commenting on the retinue of Muhammad Jíu, for whom he had nearly dismounted in the street, thinking it must be the Sultán himself. I'timád Khán is very angry, and sends Afzal Khán away to Chámpāner dressed as a dervish, pp. 299, 304. Is offered the vazirate by Burhán ud-Dín, who says he is now the Sultán. Afzal replies, "Oh, enemy of God, let me enter Paradise with my two friends," pp. 306, 327, 441
- AFZAL KHÁN HASAN MUHAMMAD, vazir to Bahádúr Sháh of Khándesh, p. 79. Remains true to 'Adil Sháh III's memory, p. 85
- AFZAL ud-DÍN, son of Jalál ud-Dín al-Káshí, with Amír Timúr (801), p. 907
- ÁGHÁ FARRUKHSHÁD. *See* Fath Jang Khán
- AGRA (first mentioned), p. 722. Made the capital of India by Sikandar Lúdí, pp. 853, 923
- ÁHANGARÁN, a fort, p. 650
- AHMAD, b. 'Alí, Rúmí gunner in service of Humáyún at Qanawj, p. 991
- AHMAD, son of Bahman Sháh, said to be the father of Fírúz Sháh and Ahmad Sháh, p. 160
- \* AHMAD ibn Ibráhím al-Gházi. *See* Ahmad Grañ, p. 585
- AHMAD, b. Jalál ud-Dín, b. Kans, dies (828), p. 979
- AHMAD, son of Khwája Jahán Muhammad and 'Alá ud-Dín Bahman's daughter, becomes vazir to Mahmúd, son of 'Alá ud-Dín. Quarrels with his master and goes to Dawlatábád, where the Shaykh, Sháh Zayn ud-Dín, greets him with the title of Rája Ahmad. He goes to Delhi, where Muhammad Sháh ibn Fírúz Sháh, in return for a cooling drink while hunting, tells him to demand a favour, and he chooses a village in Thalner, called Karund, whither he proceeds in (781). Dies in (801) and is buried in Thalner. (His rule in Burhánpúr dates from 784, and he ruled 17 years), p. 52
- AHMAD, son of al-Malik az-Záfir, p. 47
- † AHMAD, b. Muhammad, b. 'Abdul-Wahid al-Qurashí al-Tunisi, p. 589
- AHMAD, b. Muhammad, b. Muza'far King of Gujarat [founder of Ahmadábád], p. 1. Appealed to by Fírúz Bahmaní for help against Rám Ráj (825). Reference to our Author's account of his reign which has been lost, p. 162
- AHMAD, b. Músá, b. 'Ujayl al-Yamaní, Sufi saint, p. 859
- \* AHMAD ibn Salím as-Saláti, p. 593
- \* AHMAD ibn Sulaymán al-Maharí, p. 595
- AHMAD, brother of Fírúz Sháh Bahmaní, Khán Khánán, p. 162. Dies (838), p. 163
- AHMADÁBÁD, p. 1. Capital of Gujarat in reign of Ahmad I, pp. 31, 236, 392, 393, 395, 399, 400. Fighting between factions in the city (975), p. 519. Battle round (981), pp. 603—608, *et passim*.
- AHMAD AYÁZ KHWÁJA JAHÁN, governor of Delhi, p. 865. With Fírúz Sháh in (745), pp. 878, 884. Surrenders to Fírúz Sháh, p. 896
- AHMAD BEG ŠUFÍ UGHLÍ, General sent by Sháh Isma'íl to help Bábur, p. 929
- AHMAD CHAP SHIHÁH UD-DÍN, *bárbak*, p. 757. Accompanies Malika-i-Jahán to Multán, p. 779. Blinded on the way back from Multán and taken captive to Delhi, p. 781

\* AHMAD DÍN, b. Khálid, b. Muḥammad, b. Khayr ud-Dín, p. 585

AHMAD GANJAGÍ, saint of Aḥmadábád, p. 139

AHMAD GRÄN, SHIHÄB UD-DÍN AHMAD IBN IBRÄHÍM, his life and his conquest of Abyssinia, copied from the *Tuḥfat uz-Zamân* (see Bibliography), pp. 584-598

AHMADI PARWÄNCHÍ, present at the battle of Pá nipat (932), pp. 938, 940

\* AHMAD JURAY, ibn Ḥusayn as-Somáli, pp. 593, 594

AHMAD KHAN, son of Maḥmúd I of Gujarat, p. 25

AHMAD KHÄN, son of Ulugh Khän Muḥammad and 'Ambar Nasím, p. 542. Buried in Sarkhej, p. 583

AHMAD KHÄN SÜR SIKANDAR, Amír of Panjab (960), a relative of Shír Sháh's, p. 1004. Defeats Ibrähím Sür near Agra, occupies throne (962), hears of Humáyún's return, p. 1005. Advances to encounter Humáyún at Sirhind, p. 1057. After his defeat at Sirhind flees to the Panjab hills, p. 1058. Besieged by Akbar in Mankot, p. 1062. Submits to Akbar and obtains the fiefs of Kharid and Bihár, p. 1066

AHMAD LÄD, in service of Bahádur, p. 244

AHMADNAGAR, pp. 18, 151. Besieged by Prince Murád, p. 171. Siege of (1004), pp. 172, 401

AHMAD QÄSIM KÄBULÍ, in Bábur's army, p. 941

AHMAD SHÄH II, son of Laṭíf Khän, King of Gujarat, accession (961), pp. 391, 399. Joins Sayyid Mubárak in Maḥmúdábád, p. 414. Goes over to Sayyid Mubárak (Ramazán 22, 965), p. 432. Joins I'timád (966), p. 439. Dies in (Shä'bán 967), p. 477. Murdered by Wajih ul-Mulk, p. 478

AHMAD SHÄH, son of Muḥammad Sháh, succeeds in (944) as a child in arms to Khándesh, p. 60

AHMAD SHÄH, grandson of Naṣír ud-Dín, made governor of Chanderi (934), p. 945

AHMAD SHÄH II BAHMANÍ (927 to 929), p. 169

AHMAD SHÄMLÚ, SULTÄN, receives Humáyún at Persian frontier (950), p. 1006

AḤSAN KHÄN, Amír of Mewát, p. 121

AḤSAN KHÄN, son of Qaysar Khän, married daughter of Maḥmúd Begarha, p. 53

AHWAL. See Sa'id al-Ahwál.

'Ä'ISHA, daughter of Ṣafar Khudáwänd Khän and wife of 'Imád ul-Mulk, pp. 438, 442

AJDAR KHÄN, son of Malik ush-Sharq, p. 614

AJDAR KHÄN, son of Ulugh Khän Sohráb. Suspected of murder of Qaysar, but exonerated, p. 27

AJDAR ul-MULK, ordered by I'timád to murder I'tibár ul-Mulk (see under Razi ul-Mulk), pp. 483, 486

AJMIR, p. 13. Captured by Maḥmúd Khalji (858) and given to his son Ä'zam Humáyún, p. 201

AJUD, a gate of Delhi, p. 763

AJUDHAN, p. 895

AKARSIN, a Purbiya chief, pp. 105, 113. See Bayley, p. 256

AKASI, pp. 421, 438

AKÄSI BASAI, p. 33. See Bassein

AKBAR [Jaläl ud-Dín Muḥammad], Emperor of Hindustan, sends force to capture Bijánagar, p. 64. Goes from Fathpúr to Burhánpúr, p. 81. Sultán of Delhi, p. 432. Arrives at Mándú, pp. 493, 505. Arrives in Nahravála Patan (1st Rajab, 980). Reaches Maḥmúdábád (6th Rajab), writes to Shír Khän and to Ulugh Khän, p. 562. Distributes largesse in Patan, and his name is read in Mosque of Farḥat ul-Mulk (7th Rajab, 980). He appoints Sayyid Aḥmad Barha amír of Patan and proceeds to Kari, p. 565. Returns from Gujarat to Agra (10th Du'l Hija, 980), p. 570. Arrives in Kari, p. 607. Remarks on death of Sayf Khän Koka, p. 608. Travels from Agra to Gujarat on a Bukhti camel, p. 614. Curious incident during the siege of Asir by Akbar, p. 945. Born in Amarkot (950) while Humáyún is in flight, p. 997. The infant visited in Mastang, p. 998. After departure of Khánzáda Begum with Bayram Khän remains in the house of the Begum, p. 1013. The child exposed by Kámran on the walls of Kábul in order to silence the enemies' guns, p. 1026. Aged 10, is given the fief which belonged to Hindál Mírzá (958); list of Hindál's servants who entered service of Akbar, p. 1049. Fights his first battle (962) against Kálá Pahár, brother of Sikandar Sür, p. 1058. Sent to drive Sikandar Sür and the Afghans out of the Panjab hills, p. 1060. While encamped near Mankot, receives news of Humáyún's accident and death (963), p. 1062. After his accession remains three months in Dhamri, p. 1064.

- Leaving Dhamri spends five months in Jālandar. Marches from Jālandar, halts at Sirhind, where he is joined by Tardī Beg and Sikandar Khān, defeats Hīmūn at battle of Bayāna (964), p. 1065. Arrives in Delhi from Sāmāna on the (25th of Jumada II 965). This is the last incident and the last date mentioned in Daftar II, p. 1067
- † *AKBAR-NAMA*, by Abul-Fazl quoted, pp. 228, 229, 233. Digression from the narrative of events in (942), p. 237. Version given in it of Bahādur's death, p. 262. Quotation from, p. 498. Our Author's narrative of events from accession of Bābur beginning on this page down to the accession of Akbar are in the main a translation of the *Akbar-Nāma*. There is, however, a digression on the history of Bengal extending from pp. 953 to 981, which is based first on Jūzajānī, then on Husām Khān, then on Baranī, pp. 934, 951
- ‘ĀLAM KHĀN, ruler of Samāna and Ajūdhan (802), p. 909. Besieges Dholpūr (806), p. 910
- ‘ĀLAM KHĀN, deserts from Maḥmūd Khaljī to Bahādur (937), p. 194
- ‘ĀLAM KHĀN, son of Aḥsan Khān, son of Qaysar, son of Ghaznīn, son of Ḥasan, son of Raja Aḥmad of Khāndesh, and nephew of Maḥmūd Begarha, pp. 51, 53. Becomes regent (912). Asks his mother to beg her father Maḥmūd to restore him to the throne of his fathers, p. 55. Becomes A‘ẒAM HUMAYŪN ‘ĀDIL KHĀN III of Khāndesh, p. 57. See ‘Ādil Khān III
- ‘ĀLAM KHĀN, son of ‘Ālam Khān Fārūqī, killed before Gīrnāl (874), p. 20. Governor of Goa (867), p. 166
- ‘ĀLAM KHĀN, son of Shīr Shāh, p. 400
- ‘ĀLAM KHĀN (SULTĀN) ‘ĀLĀ UD-DĪN, son of Sultān Bahlūl Lūdī, is invited to Delhi to take the place of Ibrāhīm (930), p. 120. Comes from Gujarat to Jaunpūr, p. 923. Ascends the throne of Delhi with title of ‘Ālā ud-Dīn (931), p. 925. Joins Bābur and is with him at battle of Pānipat (932), p. 926. In Kālpī (932), p. 939. General of Bābur at Khānwa (933), p. 943. Put to death by Maḥmūd III (950), p. 326.
- ‘ĀLAM KHĀN DASARIYA, p. 474
- ‘ĀLAM KHĀN LŪDĪ, Sultān. See Sultān ‘Ālam Lūdī
- ‘ĀLAM KHĀN LŪDĪ, Lord of Dandhūka, son of Mīr Muḥammad ‘Ālam Khān. Joins ‘Imād ul-Mulk (942), p. 250. One of Bahādur's nobles in (941), pp. 256, 268. Becomes Lieutenant of the Kingdom (945), p. 269. After the murder of Chīrjīū plots to remove Maḥmūd III. The other nobles hearing of this, plunder the home of ‘Ālam Khān, who is in the midst of a drunken debauch, p. 271. Escapes from Aḥmadābād and joins Daryā Khān in Māndū, p. 272. Joins Shīr Shāh, p. 275. Friend of Daryā Khān, pp. 321, 324. Becomes Commander-in-chief to Maḥmūd III, p. 326. Returns from Delhi to Gujarat in (961 or 962), pp. 393–396, 401, 402. Narrative of his doings according to the *Mīr‘at-i-Sikandari*, pp. 403, 404, 410. Aspires to vazirate, p. 414. Tries to reach Baroda, pp. 415, 420. Killed in fight with an elephant (963), p. 431
- ‘ĀLAM KHĀN LŪRĪ, in service of ‘Ādil Shāh of Khāndesh (1001), p. 73
- ‘ĀLAM SHĀH of Burhānpūr, p. 55
- ‘ĀLAM SHĀH, brother of Qutlugh Khān. Governor of Deogir, p. 158
- ĀLAMŪT, the Isma‘īlī stronghold, origin of name, p. 254
- ‘ĀLĀ ud-DĪN. See ‘Ālam Khān, son of Sultān Bahlūl Lūdī
- ‘ĀLĀ ud-DĪN, son of Aḥmad Bahmanī, p. 163. Dies (860), p. 165
- ‘ĀLĀ ud-DĪN, nephew of Jalāl Fīrūz, fears his wife's intrigues with her father, Jalāl Fīrūz, p. 767
- ‘ĀLĀ ud-DĪN, son of Ghiyāṣ ud-Dīn Khaljī, p. 210
- ‘ĀLĀ ud-DĪN, b. Muḥammad Khīẓr Khān, Sultān of Delhi, comes to throne (847), p. 920. Dies (881), p. 921
- ‘ĀLA ud-DĪN, son of Yaghrish Khān, p. 755. Marries daughter of Jalāl Fīrūz; attacks Bhilsa (691), p. 762
- ‘ĀLĀ ud-DĪN ‘ĀLĪ (generally called Muḥammad), son of Naṣr Khaljī, the first Moslem ruler to enter the Dekkan, p. 154. Dies (711). (N.B. *sic* for 716, same mistake in Daftar II), p. 156. On his march to Delhi in (695) shoots gold coins among the people from his catapult, p. 778. Ascends the throne in (695, 19th Du‘l-Hijja), p. 781. Imprisons the wives and children of the Mongol rebels. Such reprisals, according to Zīyā ud-Dīn, hitherto unknown in Islām, p. 790. His vast ambitions and his boastful utterances, p. 792. Hearing of Nuṣrat Khān's death proceeds to Rantambhor, halts on the way at Tilhbat to hunt, p. 800. Attacked while hunting

- by Ikit Khán, is saved by his slaves after receiving two slight arrow wounds, p. 801. In (707), freed from anxiety regarding the Mongols, contemplates new conquests. He sends an expedition against Deogir, p. 817. List of his chief officers and advisers, p. 824. Dies (6th Shawwál, 711). (All other historians give 715 or 716, Amír Khusraw says Shawwál 7th, 715), p. 828
- 'ALÁ ud-DÍN 'ALÍ MUBÁRAK, King of Lak'hnawti (739), killed (740), p. 973
- 'ALÁ ud-DÍN 'ASKARÍ (Husayn Shah), King of Bengal, dies (929), p. 980
- 'ALÁ ud-DÍN AVÁZ ZINJÁNÍ, p. 722. Governor of the New Fort Delhi, p. 804
- 'ALÁ ud-DÍN BAHMAN SHÁH HASAN GANGÚ, conquers the Dekkan in (748), marries his daughter to Muhammad Khwája Jahán, his vazír, pp. 51, 159
- 'ALÁ ud-DÍN BAHRAM SHÁH, son of Naşir ud-Dín (Qabácha), p. 696
- 'ALÁ ud-DÍN FATH KHÁN, son of Fath Khán of Rádhānpúr, p. 272
- 'ALÁ ud-DÍN GHURÍ, p. 649. Captures and sacks Ghazna; his extempore poems pp. 655-657. From his cruelty and excesses called "Jahānsúz," demands chains of gold when captured by Sultān Sanjar, p. 655. With Sultān Sanjar, p. 657
- 'ALÁ ud-DÍN HUSAYN, brother of Bahádur Sám, p. 654
- 'ALÁ ud-DÍN JANÍ, becomes Viceroy in Lak'hnawti, p. 698. Governor of Lahore in (633), p. 701. Governor of Bengal (626-627), p. 962
- 'ALÁ ud-DÍN MAHMÚD BAHMANÍ, dies in (862), pp. 165, 169
- 'ALÁ ud-DÍN MAS'ÚD, son of Rukn ud-Dín, son of Il-tamish, ascends throne in (639), p. 710. Releases his uncles Jalál ud-Dín and Naşir ud-Dín (641), p. 711. Takes to bad ways and is deposed in (644), p. 712
- 'ALÁ ud-DÍN MUHAMMAD, b. Bahr ud-Dín Sám, offered throne of Ghazna on death of Mu'izz ud-Dín, p. 689
- 'ALÁ ud-DÍN MUHAMMAD, son of Kishli Khán Aybek, *Ulugh Bárbak*, succeeds to his father's office (657), p. 723
- 'ALÁ ud-DÍN QAMÁJ SANJARÍ, Lord of Balkh, p. 661
- 'ALÁ ud-DÍN SOHRÁB SULTÁNÍ. See 'Alá ul-Mulk Ulugh Khán Sohráb Sultáni
- 'ALÁ ud-DÍN SULTÁN, brother of Sikandar Lúdí, put to death by Maḥmúd III (950), p. 326. See 'Alam Khán
- 'ALÁ ud-DÍN TAKASH, son of Il-Arslán Khwárazm Sháh, p. 663
- 'ALÁ ud-DÍN ZÁDA, sent as envoy to Bukhará by Maḥmúd Khaljí, p. 207
- 'ALÁ ul-MULK, Lord of Multán, died (826), p. 915
- 'ALÁ ul-MULK, *Kotwál* of Delhi, uncle of Ziyá ud-Dín Baraní, left in charge of Karra by 'Alá-ud-Dín, nephew of Jalál Fírúz, p. 768. Becomes *Kotwál* of Delhi in (696), p. 782. Owing to his corpulence only waited on 'Alá ud-Dín on the New Moon; his sermon to 'Alá ud-Dín, pp. 792, 793. His first lecture, pp. 796, 824
- 'ALÁ ul-MULK ULUGH KHÁN SOHRÁB SULTÁNÍ, leaves Maḥmúd Khaljí, p. 3. Receives title after his rejoining Quṭb ud-Dín, pp. 5, 10.
- 'ALÍ, Amír, *Sarjāndār*, Lord of Oudh, joins Kishli Khán in his revolt against Jalál ud-Dín Fírúz (689), p. 755
- 'ALÍ, b. Abí Tálib, p. 436
- 'ALÍ, b. al-Faḥl al-Qarmaḡí, attacks Zabíd, p. 89
- 'ALÍ ibn 'Isá, vazír to the Caliphs Muqtadir and Qáhir, p. 284
- 'ALÍ, b. Muḥammad an-Nazarí, p. 43
- 'ALÍ, b. Muḥammad as-Şulayḥí, captures San'á (429), p. 90
- 'ALÍ, b. Surghatmish al-Mughali, Lord of Kábul (826), known as Shaykh 'Alí (*q.v.*), p. 915
- 'ALÍ BEG, reputed descendant of Chingiz Khán, p. 814
- 'ALÍ BEG JALÁÍR, SHAYKH, killed in battle against King of Tatha (950), p. 997
- 'ALÍ DÚST, *Bár Begi*, p. 1051.
- ALIF KHÁN (937), p. 194
- ALIF KHÁN al-KHATRI (961), pp. 394, 400, 408. Attacks Broach, pp. 424, 427
- 'ALÍ HAYDAR MALIK, *Nā'ib al-Wakíl* (721), p. 860
- 'ALÍ KARYÁKH, a general in Mu'izz ud-Dín's army, p. 677
- 'ALÍ KHÁN, son of Malik Ṭáhir al-Yáfi'í, p. 83
- 'ALÍ KHÁN MANDWÁLI SAYYID BARANAHAH, of Mándú, flees from Málwa, p. 211. His son remains in Málwa, p. 214. Amír of Broach surprised by the Portuguese in (954, Rabí' I) and dismissed from his post by Maḥmúd III, pp. 286, 425, 507

- 'ALÍ KHÁN QARMALÍ, General of Bábúr at Khánwa (933), p. 943
- 'ALÍ KHÁN UZBEG, commander-in-chief at battle of Bayána, receives title of Khán az-Zamán (964), p. 1066
- 'ALÍ KHIṬATÍ, sent to fetch Kishlú Khán from Sind (725), p. 863
- 'ALÍ MANBAJ, AMÍR, acts as guide to Ikhtiyár ud-Dín, p. 956
- 'ALÍ MARDÁN al-KHALJÍ in Lak'h-nawtí ('Alá ud-Dín 'Alí Mardán), p. 686. Stabs Ikhtiyár ud-Dín, p. 958. Flees to Quṭb ud-Dín in Delhi, returns to Deokot, defeats and kills Muḥammad Shírán, King of Lak'h-nawtí (607—610), p. 959
- 'ALÍ MUJÍR ud-DÍN ABU RIJÁ, appointed to offices in Deogir in (718), p. 844
- 'ALÍ SHÁH, sister's son to Zafar Khán Khaljí, revolts in the Dekkan, p. 868
- 'ALÍ SHÁH, son of 'Alá ud-Dín Takash, taken prisoner by Ghiyás ud-Dín (596), p. 665
- 'ALÍ SHÍR, son of Mu'in ud-Dín Afghan (932), p. 129
- 'ALÍ SHÍR, son of Qiwám ul-Mulk (938), p. 225
- 'ALÍ, SULTÁN, of Kashmir, taken prisoner (824), p. 915
- 'ALÍ QULÍ USTÁD, chief of artillery in Mughal army, p. 938
- 'ALIYYA, wife of Jhújhár Khán Marján, p. 581
- ALLÁHDÁD, in Amír Timúr's army at capture of Delhi (801), p. 906
- "AL-MALIK." Till the death of 'Imád ul-Mulk Aslán (966) this term applied to him; it is never applied to his son Chingiz Khán, who was also 'Imád ul-Mulk. After (975) it is usually applied to Sayf ul-Mulúk, pp. 448, 522
- ALMÁS BEG ULUGH KHÁN (*Akhúr Beg*), brother of 'Alá ud-Dín Khaljí, pp. 772, 775. Refuses to go to the support of Zafar Khán at battle of Kili, p. 797
- ALPARI. *See under* Ilbari
- ALP KHÁN, Sanjar, p. 782. Governor of Gujarat, killed in (711 or 716), p. 826
- ALP KHÁN KHATRI is made amír of Kanor (938), p. 226. Friend of Daryá Khán, pp. 321, 324, 327, 408
- ALP KHÁN MUHAMMAD, son of Qutlugh Khán, *wakíl* (725), p. 863.
- ALTÚN BAHÁDUR, a Mongol chief sent to help Muḥammad Tughluq, pp. 885, 891
- ALTÚNIYA, a Malik of Tabarhind, p. 793. Defeated and killed with Queen Raziya (637), p. 704
- ALWAR, taken by Babur, p. 945
- AMALÍ, a fort near Asír, p. 55
- AMALNIRA, a village near Thalner, p. 56
- † AMÁNÍ, MÍR, a poet quoted, p. 1019
- AMAR KOT, p. 996
- AMBÁLA, p. 937
- 'AMBAR ABDUN-NABÍ, a ship's captain, p. 496. *Wakíl* to Ulugh Khán in Diu (980), p. 552
- 'AMBAR CHALABI (? HALABÍ), messenger of Ulugh Khán Muḥammad, pp. 450, 472
- 'AMBAR JAHÁNGÍR KHÁNÍ, master of the horse, p. 608
- 'AMBAR "KHAYRAT KHAN," a slave belonging to Sayf ul-Mulúk, who sends him out on his own horse and in his armour in order to deceive Muḥammad Husayn Mirzá (981), p. 602
- 'AMBAR NASÍM, an Abyssinian (Nubian gipsy) slave girl belonging to Bijlí Khán, p. 528. Brought up in Egypt; dramatic narrative of her capture by Ulugh Khán, p. 541
- AMÍN BEG, amír of Sharghán (913), p. 928
- AMÍN JÍÚ, *qázi* of Burhánpúr, p. 945
- AMÍN KHÁN AYTAGÍN, "MÚÍ DIRÁZ" BALBÁNÍ, governor of Oudh, sent against Mughis ud-Dín Tughrul (670), but is driven off, p. 966
- AMÍN KHÁN GHÚRÍ, son of Tátár Khán Ghúrí, pp. 393, 549. Had under him 700 Ghúri Knights, p. 568. Joined by Shír Khán's nobles (980), p. 601
- AMÍN KHÁN SAYF ud-DÍN MUHAMMAD, son of 'Azíz Khán, son of Jhújhár Khán Ḥabshi of Burhánpúr (*q.v.*), p. 53. Adopted by Fúlád Khán (*q.v.*). Born (987), died (1014), pp. 63, 83. Wounded in battle (1009), p. 84
- AMÍN ud-DÍN JHÁJÚ, arrives in Gujarat as envoy from Aṣaf Khán in Mekka (955), bearing messages for Aṣaf's brother Khudáwand Khán, p. 288
- AMÍN ul-MULK (997), pp. 175, 416. Standard bearer to Aḥmad II (965), p. 433
- 'ÁMIR ibn 'Abdul-Wahháb ibn Dá'úd, ibn Táhir, 'Amirid, ruler of Aden, prepares to resist the Portuguese (912), p. 39. Nephew of al-Malik az-Záfír, taken prisoner, pp. 47, 48. Appeals to Mamlúk Sultán for help against the Portuguese, p. 218



- AMÍR 'ALÍ, in Maḥmūd Sháh's army at capture of Delhi by Amír Tímúr (801), p. 906
- AMÍR 'ALÍ DÍVÁNA, goes over to side of 'Alá ud-Dín Khaljí (695), p. 778
- AMÍR BALJAQ MUGHALI, killed at Rantambhor (700), p. 810
- AMÍR HUSAYN KURDÍ (Misrî), in command of Egyptian fleet in Indian Ocean, p. 37. Calls at Aden and proceeds to Diu (913), pp. 39, 42, 43. Displays great cruelty towards the inhabitants of Zabîd, p. 44. Beaten off by the people of Aden (922), p. 45. Follows Salmán to the Yaman, p. 219
- † AMÍRÍ, ABDUL HAMÍD, b. Yahya, b. Sa'id, secretary to the Caliph Marwán, p. 307. Tortured to death (132); specimens of his verse and his prose, p. 308
- 'AMIRIDS of Aden, history of, by Ibn ad-Dayba', p. 48
- AMÍR KABHAR MUGHALI, killed at Rantambhor (700), p. 810
- AMÍR KHÁN ZANBIL DEO, Lord of Herát (926), p. 932
- † AMÍR KHUSRAW of Delhi, the poet (b. 651, d. 725), p. 741. Eye-witness of Jalál ud-Dín's leniency to captured rebels in (689), p. 756. On the loves of Khizr Khán and Diwari Rání, p. 841. Quoted, p. 854
- AMÍR KILÁN, goes over to the side of 'Alá ud-Dín Khaljí (695), p. 778
- AMÍR MOGHUL, a Dekkan noble (858), p. 201
- AMÍR MUBÁRAK, *shikárbeḡ*, and a Mughal Malik, pardoned by Jalál ud-Dín Fírúz, though they had plotted to take his life, p. 757
- AMÍR TÍMÚR (Tamerlane), arrives in Delhi (801), p. 905. Orders slaughter of Hindu prisoners, his capture of Delhi (801), p. 906. Withdraws from India (30th Jumáda II), pp. 908, 913. Anecdote regarding his conquest of Khurásán, p. 1055
- AMJAD, SAYYID, commander-in-chief of Berar (1000), pp. 72, 178
- AMLAL, a village, p. 504
- AMRELI, a fort belonging to Rái Chita, p. 205
- AMROHA, invaded by Mongols in (704), pp. 814, 869
- AMÚDA, captured by Sarkhán in (873), p. 207. Captured by Ikhtiyár ud-Dín (644), p. 963
- AMÚYA river (Jihún), p. 1020
- ANBIÁLI, a ford over the Mihindri, p. 5
- ANDAKHÚD, conquered by Ghiyás ud-Dín Ghúrí (573), p. 663. Scene of battle between Mu'izz and the Khwárazm Sháh (601), p. 681
- ANDARÁB, scene of battle between Sulaymán Mirzá and Humáyún's officers (953), p. 1019
- ANDIJÁN, the Capital of Farghána; 'Omar Shaykh said to have met his death there (899), p. 927
- ANKAT (Ankot), pp. 18, 166
- ANKUS KHÁN HABASHÍ RUMÍ, p. 401. In service of 'Imád ul-Mulk, pp. 417, 443. Killed at Surat (966), p. 444
- ANKUS KHÁN RUMÍ, with Ulugh Khán in (980), p. 547. Before battle of Naryad deserts Ulugh Khán and goes over to 'Itimad, p. 557
- ANKUS KHÁN ŠABÍH. See Šabíh Ankus Khán
- \* ANQUT, a province of the Tigri country, p. 592
- ANTARI, a fort near Gwalior, p. 923
- ANTŪR, a pass on Dekkan frontier, a day's journey from Deogir, p. 201
- ÁQÁ ALÁJÍN (or Aláchín), *atabag*, guardian of Chingiz Khán, p. 415. Noble in service of Chingiz Khán (967), p. 476, (908), p. 483. In Broach (975), p. 528. In service of Yúsuf Khudáwánd Khán; dies aged eighty in (978), p. 534
- ÁQÁ BAHHRÁM (963), in service of 'Imád ul-Mulk, p. 416
- ÁQÁ BIRQA, in Amír Tímúr's army at capture of Delhi (801), p. 906
- ÁQÁ FARAḤ SHÁD. See Fath Jang Khán
- ÁQÁ ḤASAN CHIRKIS, p. 82
- ÁQÁ JÁN, merchant of Cambay, composes poem on Chingiz Khán in the style of Salmán Sáwají, p. 516
- ÁQÁ MUŠṬAFA, *Amir akhúr* to Chingiz Khán, p. 509
- ÁQÁ QASIM ULUGH-KHÁNÍ, p. 470
- ÁQÁ RAYḤÁN, in service of 'Imád ul-Mulk, becomes Bijli Khán (*q.v.*) and commandant of the guard, pp. 442, 456
- ÁQÁ SHA'BÁN CHALABÍ, head of the secret service (974), p. 510
- ÁQÁ YŪSUF TURKÍ, slave of Aṣaf Khán, p. 288
- \* AQBA MIKA'IL, Abyssinian leader, p. 598
- ÁQIL MÍRZÁ, brother of Muḥammad Husayn Mírzá, p. 602
- 'ARABIYYA, name of body of cavalry in service of Hambar Deo Rái of Rantambhor, p. 800



- \*ARAB KHÁN QÁZI YÁFTÍ, pp. 66, 532
- \*ARAB SHÁH BUKHÁRÍ, p. 330
- ARAL, a suburb of Lak'hnawti, p. 960
- † ARÁM KASHMÍRÍ, author of *Tuḥfat us-Sádit*, p. 320
- ARÁM SHÁH, son of Qutb ud-Dín Aybeg, defeated by Il-tamish, occupied the throne for a short time in Lahore (607), p. 686
- ARÁMÚRA, near Jagat, infested by snakes, p. 23
- ARÁYISH KHÁN, one of Bábur's generals at Khánwa (933), p. 943
- ARÁYISH KHÁN, killed by Khayrat Khán (969), p. 484
- ARDÚLA, a garden near Maḥmúdpur, p. 54
- ARGHANDAB river (Ghandab in original MS.), p. 1013
- \*ARÍ SHAMA DAL (Basset trad., p. 48, arba-Shamal), p. 591
- ARKLÍ KHÁN, son of Jalál Firúz, p. 755. Succeeds his brother Khán Khánán as viceroi in Kilúgharí (689), p. 760. Refuses to help his brother against 'Alá ud-Dín Khalji, who is advancing on Delhi, p. 777. Is blinded and imprisoned in Hānsi, p. 781
- ARQANDÍ, suburb of Kábul, p. 1017.
- ARSHÚNA ABU BAKR, b. Naṣr ud-Dín Muḥammad, p. 595
- ARSLÁN KHÁN SANJAR JAB, Governor of Tabarhind, p. 718
- ARSLÁN, SHAYKH, in Amír Tímúr's army at capture of Delhi (801), p. 906
- ASAD, name of elephant, p. 321
- ASAD KHÁN, killed with his master Khwāja Jahán (886), p. 168
- ASAD KHÁN ISMÁ'ÍL SALMÁNÍ, pp. 179, 400, 418. Noble in service of Chingiz Khán (967), p. 476. Left in charge of Surat, pp. 481, 496. Supersedes Ṣadr Khán (*q.v.*), p. 497. Becomes Rustam's vazīr, p. 528. In Broach (980), pp. 562, 601. *See also under* Isma'íl Chirkis
- ASAD KHÁN LÚDÍ, p. 910
- ASAD ud-DÍN, son of Yaghrish Khán, uncle of 'Alá ud-Dín, plots to depose and kill Qutb ud-Dín (718), who, discovering the plot, puts him and all his family to death, p. 841
- ASAD ud-DÍN, nephew of Tughluq Sháh, p. 859
- ASAD ul-MULK, present at Muẓaffar II's death, p. 130
- ĀSAF KHÁN, son of Āsaf Khán Najafi, killed (997), p. 175
- ĀSAF KHÁN, Lád Muḥammad Bakhshí of Khándesh, p. 56. Vazīr to 'Adil Sháh III of Khándesh, p. 69
- ĀSAF KHÁN ABUL-QÁSIM 'ABDUL-'AZÍZ, p. 192. Put in charge of Maḥmúd Khalji after fall of Mándú (937), p. 196. In Málwa, p. 216. Sent to Diu in charge of Bahádúr's hareem and treasures, p. 243. One of Bahádúr's nobles in (941), p. 256. Sets out for Mekka with the hareem and treasure of Bahádúr, taking with him Shams Khán and Qaysar Khán, with ten vessels. They all reach Jedda in safety after two months' voyage, having sailed out of season, p. 257. Arrives in Gujarat (955), having been sent for by Maḥmúd III, p. 287. How he was fetched from Mekka (*see* Vol. II, Introduction, pp. xxv and xxvi); he is wrecked on the coast of India, but no one is drowned, and he only regrets the loss of his books and of a sword, which had been given him by Abu Numayy, and a favourite horse, p. 288. Reaches Aḥmadábád, p. 289. Is embraced by Maḥmúd III, and they sit together on a carpet; he is given the house which formerly belonged to Táj Khán Narpáli. I'timád Khán advises him to change his Arab clothes, and modify his beard, which extended to his waist. He is appointed absolute regent with the title of *Ná'ib Muḥlag*, p. 290. Is murdered, pp. 305, 333. Genealogy: Abul-Qásim 'Abdul Azíz, b. Shams ud-Dín Muḥammad (known as Ḥamíd-ul-Mulk), b. Rukn ud-Dín Muḥammad, b. Jalál ud-Dín Muḥammad, b. Táj ud-Dín Muḥammad, b. Sháhú, b. Takúdár, b. Jám Nanda of Sind. Born in Chámpāner in (907) or (909), p. 336. Was selected by Bahádúr as vazīr; his first title Hájib ul-Mulk, p. 338. Sent to Mekka with Bahádúr's hareem and treasure, arrives in Mekka (942), p. 339. Authorised by Bahádúr to distribute a part of the treasury in charity. When news of Bahádúr's death reaches Mekka obtains permission to place seals on the imperial treasury till instructions should arrive from India, p. 353. During his ten years' residence in Mekka never missed attendance at Friday prayers in the Masjid ul-Ḥaram, p. 360. Distributed among the Mekkans 150 chests of gold, so that the women of Mekka and their servants were more resplendently dressed than ever before. His midnight vigils and prayers. His journey from

- Mekka to Rûm, p. 363. How he observed Ramazân, p. 364. Āṣaf Khān and the Sufis, p. 369. List of nobles who accompanied him to Mekka in (942), p. 385. Accompanies Hamzāwī to Egypt (944), proceeds to Adirna, interviews Sulaymān I. Before meeting the Sultān changes his Indian dress for Rūmī clothes, p. 386. Vazīr to Bahādur; appoints Sirāj ud-Dīn 'Omar his *wakil*. Takes him with him to Mekka. On death of Bahādur goes to Constantinople with Qa'im al-Hamzāwī, p. 626
- ASAI, village, p. 422
- ASAMIR, p. 394
- ASARWA, village near Broach, p. 521
- ASĀWAL, pp. 555, 882
- AŞGHARĪ *sar dawāldār*, p. 824
- ASHJA' KHĀN, brother of 'Ālam Khān Lūdī, murders Chīr Jū, p. 270
- ASHJA' ul-MULK, son of Khān Jahān Malik Lādan, in service of Malik Ayāz, p. 113
- ASHJA' ul-MULK RĀJA MUHAMMAD HUSAYN, requested to attend Muẓaffar II's death and read prayers over him and wash his body with his own hands, p. 130
- ASHRAF KHĀN, grandson of Khān Jū Ikhtiyār Khān, in service of Shīr Khān, p. 559
- ASĪR, delays tribute to Maḥmūd I, p. 34. — and Burhānpūr, history of, pp. 51-87. Attacked by Nizām Shāh of Dekkan in (981), p. 65
- ASĪR DARAH, p. 660
- 'ASKARĪ, title given to Muḥammad Bahmanī II, p. 166
- 'ASKARĪ MĪRZĀ. See Mīrzā 'Askarī
- ASLĀN TURKĪ SULTĀNĪ, p. 291. Purchased by Āṣaf Khān in Mekka and sent as a present to Maḥmūd III, at whose right hand he stands bearing the King's sword. (This must be the correct story of his origin, but *M.-i-S.* says he came from Balkh and had been purchased by Maḥmūd III.) Receives title of 'Imād ul-Mulk (*q.v.*) in (956), p. 295
- ASMA' UMM al-MUKARRAM, wife of Najāh of Zabīd, daughter of Shihāb Šinw, p. 91. Rescued by her son, dies in San'a (479), p. 93
- ASSASSINS, 'ISMĀ'ĪLĪS, the. Admitted to the Kingdom of the Ghūrids, p. 658. Driven out of the Ghūrīd Kingdom, p. 659. Murder Mu'izz ud-Dīn, p. 682
- ATĀLIK, p. 320
- ATAL KHĀN HABASHĪ QADIR SHĀHĪ, p. 411. Succeeds Bilāl Khayrat Khān as vazīr to 'Imād ul-Mulk, pp. 439, 456. With Ulugh Khān, pp. 461, 473
- ATAL KHĀN RUKN ud-DAWLA MARJĀN, pp. 520, 537
- ĀTASH KHĀN, p. 441. Before battle of Naryād deserts Ulugh Khān and goes over to I'timād, p. 557
- 'ATĀ ULLAH QIWĀM ul-MULK, pp. 11, 25, 33
- ATIZ, a revenue collector in Balkh, p. 667
- ATKA KHĀN. See Shams ud-Dīn Muḥammad, p. 998
- AUTHOR, THE. 'ABDULLAH MUHAMMAD ibn 'Omar al-MEKKĪ al-ĀṢAFĪ, ULUGH-KHĀNĪ. A poem by him on events of (913), p. 38. In Songer with Amin Khān, son of 'Azīz Khān, son of Jūhūr Khān, p. 53. In Songer with Fūlād Khān in (1008), p. 62. Present at funeral of Amīn Khān in Songer (1014), p. 63. With Sayf ul-Mulūk (1000), p. 71. In service of Fūlād Khān and present at celebrations made by Bahādur Shāh in connection with new capital, p. 80. In service of Sayf ul-Mulūk Miftāḥ in Chander, in (977), p. 98. A poem of his on the youth of Gujarat, p. 99. In Aḥmadābād in (977), p. 120. With Sayf ul-Mulūk in (997), p. 177. Apologises for a long digression, p. 192. Explains that Husām Khān's history ends at this point, *i.e.* Siege of Chitor (939), and that his object is to complete the narrative and thus write a continuation of the *Ta'rikh-i-Bahādurshāhī*, p. 227. Comments on correspondence between Bahādur and Humāyūn, p. 231. In Hormuz in (981), hears story of the voyage of Bahādur's harem from the Captain of one of the vessels, p. 257. In (961) about fifteen years of age, p. 314. Author's father cousin of Makhdūm Bara, p. 337. Meets Khayrat Khān in his camp after he had been made an amīr, p. 448. Receives gifts from Khayrat Khān, taken to see Jahāngīr Khān, who offers him 100 Maḥmūdīs a month; remains with Jahāngīr Khān till Ulugh Khān takes him back into his service. Author goes and makes his excuses to Hasan Daylamī, Jahāngīr's vazīr, p. 449. Writes letter for Ulugh Khān to Chingiz Khān, p. 452. Receives village of Baskar (on river of the same

name) from Ulugh Khán after battle of Baroda (967) and 'Álampūr, p. 455. With Ulugh Khán when offer of peace is brought from Chingiz Khán by his friend 'Abdul-Laṭīf (q.v.), p. 468. Explains that during (966, 967) he never left the side of Ulugh Khán, and therefore recounts the events as an eyewitness, p. 476. Sent as envoy by I'timād with peace proposals to Chingiz Khán (969), p. 489. In Ma'murábád (974), p. 507. Consulted by Jhújhār Khán (975), p. 518. Employed on a mission, p. 520. Submits treaty of (7th Rajab, 975), p. 521. Writes to the nobles who deserted Ulugh Khán before the battle of Naryád (Jumada II, 980) and reproaches them with ingratitude, and they return to Ulugh Khán, p. 557. Deputed to arrange for reconciliation of Jhújhār Khán with Ulugh Khán (980), p. 559. Carries messages between Ulugh Khán and Sayf ul-Mulúk and Shīr Khán (980), p. 560. (7th Rajab, 980) ill in bed in Maḥmúdábád when Akbar enters Patan, p. 566. Incidents of his arrival in Surat from Mekka during Akbar's reign, p. 580. (17th Dī'l-Hijja, 982) enters Mekka and performs all the rites of pilgrimage, p. 616. After Akbar's entry into Aḥmadábád, is appointed to the Waqf service (see Introduction to Vol. II, p. xxx), p. 618. His father descended from those who fled from Persia to Multán in Sind at the time of the Tātār invasion (617), p. 621. Enters India with his father in (962), taking with him three of the family books (see p. xxi of Introduction to Vol. II), p. 625. Describes voyage to India (961), p. 631. On first arrival in Aḥmadábád (962) visits Ulugh Khán Muḥammad, who has before him a book, some paper, and a *qalamdīn*. Ulugh's *vazīr* asks Author if he knows how to write. Author, thinking he wanted something copied from the books, says yes; but he is told to compose a letter of thanks to Chingiz Khán. Author, perplexed, sucks his pen until the two go out to evening prayer, when he puts down his pen and leaves; finding the outer office empty he resolves to say his prayer there. The Khán returns, but does not find the Author, and says, "Bring me Ḥajjī the Dabīr." (Hitherto he had been known as Muḥammad.) He is fetched back and writes the letter, but it was not good! So he went away, not thinking to return, and remained some days in his house. He is, however,

sent for again, and composes a letter to the *Shāh Bāndar* of Diu, after which he is appointed to the Khán's service on 200 Maḥmúdís a month. The Khán further gives him clothes, *tunbil*, a horse, and 500 Maḥmúdís. He returns to his father and gives him the money, p. 633. In (962) composed his letters in Arabic, as he was not well versed in Persian, but he soon learnt the latter. Gives all his earnings to his parents, p. 634. After arrival of Akbar in Gujarat, is appointed to carry the *waqf* money to Mekka (see p. xxix of Introduction to Vol. II). After death of his father he enters service of Sayf ul-Mulúk in Násik Tarmak under Nizām Shāh of the Dekkan, his mother being with him till she died. Reflections on death, p. 635. Received an *isāza* from Shaykh Abul-Ḥasan al-Bakrī, p. 637. Composes verses on a Shaykh, p. 642. Has before him *Tabaqāt-i-Nāsiri*; *Tā'rikh-i-Guzida*; *Ibnal-Athīr*; *Ḥabīb us-Siyar*; *Rawzat us-Safá*; and *Athār ul-Bilād*, p. 665. Weighs evidence of Ziyā ud-Dīn and Ḥusām Khán, p. 767. Verses composed by him, p. 776. Discusses dates, p. 781. His work, entitled *Naṣar ud-Durar*, explains title and contents of this history, pp. 858, 903. *Ḥajjīb* and *Dabīr* to Sayf ul-Mulúk in Násik Tarmak. Relates anecdotes he has heard regarding Sikandar Lúdí, p. 923. Supplements *Akbar Nāma*, p. 937. Relates anecdote he heard when in Burhānpūr with Akbar, p. 945. Relates that while he was on his estate of Songer, a district of Burhānpūr, in the time of 'Abdul-Karīm Fúlād Khán's governorship (1012), he hears the story of the early days of Shīr Shāh, p. 949; (1012), p. 951. Refutes statements of Abul-Faẓl in his *Akbar Nāma*, regarding the character of Khawāṣṣ Khán, p. 1003. For full genealogy, see under Sirāj ud-Dīn 'Omar an-Nahravālī

AWÁN KHÁN, son of Sultán Shāh, sent to meet Kámran Mírzá (959), p. 1050

AWASH, a river, p. 591

'AWFÍ, JAMÁL ud-DÍN MUḤAMMAD author of *Jawámi' ul-Hikáyat*, p. 254. Present at siege of Bhakar (625), p. 696

AWGHÁN (= Afghán), part of the foreign legion, p. 424. Awgháns and Rúmis cannot agree, p. 426

AYÁZ KHÁN, SHIHÁB ud-DÍN MALIK *ut-TUJJAR*, in Nawsári (725), pp. 863

AYÁZ, MALIK. See Malik Ayáz

- AYBA (variant of Ay-Beg). See Bahram Ayba
- AYBEK, brother of Ulugh Khān Balbān. p. 717
- AYBEK "SHALL." See Qutb ud Dīn
- 'AYLAMPUR, a suburb of Aḥmadābād, p. 7
- 'AYN ul-MULK, p. 157
- 'AYN ul-MULK, governor of Kara and Oudh, p. 867. Revolts in Kara; is pardoned and promoted in rank by Muḥammad Tughluq, p. 869
- 'AYN ul-MULK, the doctor sent by Akbar to see I'timād Khān whom he had met when he was in the service of Chingiz Khān, p. 565
- 'AYN ul-MULK FULĀDĪ, attacks Bhīm Rāī (918), p. 99
- 'AYN ul-MULK HUSAYN al-ASH-'ARĪ, vazir to Nāsir ud-Dīn Qabāja (633), p. 695. Later vazir to Rukn ud-Dīn Firūz, p. 700
- 'AYN ul-MULK MUḤAMMAD, son of Nizām ul-Mulk Junaydī, vazir to Nāsir ud-Dīn Maḥmūd, p. 717. Sent to conquer Māndū (705), p. 787
- 'AYN ul-MULK MUḤAMMAD LĀRĪ, captain of the *Jāmadār-Khāna*, p. 511. *Jāmadār* to Chingiz Khān, murdered by Rustam Khān, p. 574
- 'AYN ul-MULK MULTĀNĪ, p. 157. *Dabīr* to Ulugh Khān, p. 824. Amīr in Gujarat, pp. 840, 843. Appointed to offices in Deogir in (718), p. 844
- AYSAN BAKHTĪ KHĀN, amīr, p. 493
- AYSANPŪR, a village, p. 25
- AYSAN SULTĀNĪ, becomes Nizām ul-Mulk, p. 17
- AY-TĪMŪR KAJ'HAN, MALIK. See Tīmūr Kaj'han
- AY-TĪMŪR SURKHA, *wakīl* in (688), pp. 750-751
- AYYŪB HĀBASH KHĀN, pp. 500, 510
- AYYŪB TURKMĀNĪ the Sūfī. An intimate of Bahram Shāh in Delhi (631), p. 708
- A'ZAM HUMĀYŪN, son of Ulugh Khān, Muḥammad, returns from Delhi to Gujarat (962), pp. 393, 394, 396, 397, 400, 403, 411, 420. With 'Alam Khān (961), p. 423. Occupies Broach, pp. 424, 426. Makes terms with 'Imād, p. 427. Killed in battle by Rustam Khān (965), p. 433
- A'ZAM HUMĀYŪN, b. A'zam Humāyūn, b. Ulugh Khān al-Awghān Gujaratī, p. 81
- A'ZAM HUMĀYŪN, son of Maḥmūd Khalīj, given Ajmir and Rantambhor (858), p. 201. Captures Parandī (862), p. 203
- A'ZAM HUMĀYŪN 'ABDULLAH. See 'Abdullah A'zam Humāyūn
- A'ZAM HUMĀYŪN. See 'Adil Khān III of Khāndesh
- A'ZAM HUMĀYŪN BADR, p. 460
- A'ZAM HUMĀYŪN KHĀN JAHĀN (755), p. 977. (Is this Ulugh Qutlugh A'zam Humāyūn Qabūl Khān Jahān, died (772)?)
- A'ZAM HUMĀYŪN, SHAYKH YŪ-SUF of Māndū, p. 402. Son of Mallū Qadīr Shāh of Māndū, pp. 406, 417. Receives title of A'zam Humāyūn, pp. 430, 457
- A'ZAM HUMĀYŪN ZAFAR KHĀN, b. Wajih ul-Mulk Tank, appointed Governor of Gujarat (793), p. 903
- A'ZAM KHĀN, son of Aṣaf Khān, pp. 410, 456, 459. In service of Bijlī Khān, p. 540
- A'ZAM KHĀN SULTĀNĪ, p. 10
- † AZHARI, quoted, p. 445
- AZHAR KHĀN HĀBASHĪ, p. 510
- 'AZĪM HUMĀYŪN TOGHAY, a captain of the guard (943), p. 328
- 'AZĪZ KHAMMĀR, amīr of D'hār, killed in battle, p. 158. Favourite of Muḥammad Tughluq, p. 874. Made amīr of Mālwa and D'hār, p. 875. Put to death (745), p. 879
- 'AZĪZ KHĀN, son of Jhūjhār Khān Hābashī, one of the amīrs of Muḥammad Shāh Farūzī, p. 945
- 'AZĪZ KOKALTASH, pp. 68, 179. Introduces Sayf ul-Mulūk to Akbar, p. 566. In command of Gujarat on behalf of Shaykhū Jīū (*q.v.*), p. 603. On return to Agra reproached by Akbar, p. 606
- 'AZĪZ ud-DĪN RAZĪ ul-MULK, amīr to Nāsir ud-Dīn Maḥmūd, a recent convert to Islām, killed in (652), p. 718
- 'AZĪZ ul-MULK SHAYKHAN SULTĀNĪ, "KHŪSH ĀMAD," p. 34. Governor of Sultānpūr, p. 56
- \* 'AZMAT HAYBĪ, a Christian, afterwards Muslim, present at battle of Chambera Kuri, p. 596
- 'AZUD ud-DAWLA the BUWAYHID, p. 245
- 'AZUD ud-DAWLA SHĀH FATH ULLAH SHĪRĀZĪ (994), p. 68
- 'AZUD ud-DĪN, receives larger money gifts from Muḥammad Tughluq, p. 889
- 'AZUD ul-MULK KABĪR SULTĀNĪ, p. 15. Revolted Malik under Maḥmūd I of Gujarat, p. 27
- 'AZUD ul-MULK KĀLŪ, p. 19

## B

- BĀBĀ BEG JALĀ'IR, father of Shāham Khān, in charge of Jaunpūr (945), p. 985. In Jaunpūr appeals to Humáyūn for help against Jalāl Khān, p. 986. Killed at Chausa (946), p. 988
- BĀBĀGHŪR, a saint, p. 4
- BĀBĀ HĀJJĪ QASHQA, joins Humáyūn in Persia, p. 100
- BĀB al-MANDAB, p. 39
- BĀBĀ RAYHĀN, a saint of Broach, pp. 428, 493
- BĀBĀ RAYHĀN, a locality, p. 411
- BĀB SOHĀM, a gate of Zabīd, p. 44
- BĀBUR ZAHĪR ud-DĪN MUHAMMAD, Emperor of Delhi. Said to have been in Agra in disguise in (923) and to have met Sikandar Lūdī, p. 924. His full name Zahr ud-Dīn Muhammad, b. 'Omar Shaykh Bahādūr, b. 'Alī Sa'id, b. Muhammad Mirzá, b. Mirān Shāh, b. Amīr Timūr Gūrkan. Born (6th Muharram, 888). Succeeds to his father in Transoxiana, on throne of Andijān (899), enters Samarqand (906). Driven out of Samarqand and Andijān, removes to Tirmīd, p. 927. Marches on Kābul *via* Qunduz, where he is received and made prisoner by Khusraw Shāh; but escapes and arrives in Kābul; takes possession of Qandahār (910). His negotiations with Shāh Ismā'il Safavī, p. 928. Sets out for Transoxiana (917), defeats Mirzá Sulṭān Uzbeḡ in Badakhshān; announces his victories to Shāh Ismā'il, and asks for his aid against Samarqand, and mounts throne of his ancestors, p. 929. Marches from Kābul to Qandahār (926), sends Humáyūn to govern Badakhshān on death of Khān Mirzá (926). Captures Garmsir (926), p. 932. (Our Author's first narrative down to the year (928) follows the *Ḥabīb us-Siyar*; he next passes to the year (933), and there follows the *Ṭabaqāt-i-Bahādūr Shāhī*: in a second epitome he follows the *Akbar Nāma*.) Returns to Kābul (927). After conquest of Delhi, he visits the saints and goes to Agra; defeats Mahmūd, son of Sikandar Lūdī (933); captures Jaunpūr (934), dies (937), p. 933. Ascends the throne of Andijān (899), captures Samarqand (903), loses it (906), regains it and loses it again (907), goes to Badakhshān and joins Khusraw Shāh. Goes to Kābul (910), conquers Qalāt (912), p. 934. Crosses the Hindu Kūh (912), visits his mother in Kābul. Goes to Qandahār (913); expeditions into India: 1st (910); 2nd (913); 3rd (925); 4th (930); 5th (932), p. 935. His fourth expedition into India (930) abortive, p. 937. Reproaches his chiefs, who wished to return to Kābul after capture of Delhi (932), p. 940. Plot to poison him discovered—makes expedition against Sāngā (933), p. 942. Leads a charge, dismounts from his horse, and placing his forehead on the ground gives thanks to God, p. 944. Sacrifices his own life to save Humáyūn (937), p. 948.
- BABUS (Balus—Malus?), gives himself up to Humáyūn before Kābul (952), pp. 1017, 1034
- BĀB ush-SHABĀRIQ, a gate of Zabīd, p. 43
- BADAKHSHĀN, p. 690. Given to Humáyūn (926), p. 945
- BĀDĀM CHASHMA, p. 936
- BĀDĀM DĀRĀ, p. 1033
- BADĀ'ON, p. 867
- BADAPŪR, p. 202
- BĀDGHĪS, p. 680
- BADĪ' uz-ZAMĀN, son of Sulṭān Husayn Mirzá, in Herāt (912), p. 928
- BADIII, village near Tilghat, p. 800
- BADR ḤABASHĪ, slave of Shīrwān Khān, p. 528
- BADR SULṬĀNĪ, in service of Jhūjhār Khān, p. 538
- BADR ud-DĪN of Gilān, p. 653
- BADR ud-DĪN AṢGHARĪ, *sardawātdār*, p. 775
- BADR ud-DĪN SUNQAR RŪMĪ, *amīr ḥājib* to Queen Raziya, p. 704. Becomes regent to Bahrām Shāh, and plots to place his brother on the throne, p. 706
- BADR ULUGH KHĀNĪ, p. 470
- \* BADUHI (Basset, trad. p. 76—Bādeqe), p. 593
- BAGHANTĀT. See Sayf ud-Dīn, p. 962
- BĀGH-i-JAWZ, a garden near Delhi, p. 722
- BĀGH-i-SHA'BĀN, 'Imād's garden in Ahmadābād, pp. 16, 507
- BĀGH PATHA, p. 129
- BAGLĀNA, pp. 31, 209
- BĀG-MĀR, "Lion-killers," the only troops remaining with Burhān ud-Dīn the regicide, p. 311
- BAGOL, in Burhānpūr, p. 263
- BAHĀDUR GĪLĀNĪ, Governor of Dābul, p. 33; (896), p. 169
- BAHĀDUR KHĀN, p. 493

## BAHÁDUR MAHIR [BÁHAR] IQLÍM

KHÁN, Lord of Kutila (792), p. 902. Sends envoy from Lahore to Tamerlane, pp. 908, 910.

BAHÁDUR SHÁH of Khándesh, Qadir Khán, son of 'Adil Sháh III, son of Mubárák Sháh, son of 'Adil Sháh III, besieged in Asír by Akbar, p. 63. Ascends throne of Khándesh (1003), p. 79. Destroys Burhánpúr and builds Bahádurpúr, 3 *farsakhs* away, p. 80. Surrenders to Akbar, pp. 86, 945.

## BAHÁDUR SHAH of GUJARAT.

In (931) complains to his father of unfair treatment he has received. Obtaining no redress he departs by night and first reaches Dungarpúr, kills the Ráná's son, goes to Ajmír, then to Mewát, then to Delhi, where he is kindly received by Ibráhim. Distinguishes himself in a *melee* with some Mughals. (Somewhat fuller version on p. 168), p. 121. Becomes a popular figure in Delhi, and people of Jaunpúr, who had just lost their Sultán, invited him thither. Ibráhim is jealous of his popularity and changes his behaviour towards Bahádur, who sets out for Jaunpúr. On reaching that country he is met by Táj Khán Narpáli, p. 122. Finds Ibráhim in Pánpát facing the Mughal Army, p. 128. Arrives in Bagh Patha and is met by Páyanda Khán, envoy of the Jaunpúris. Khurram Khán, sent from Gujarat, informs him of the death of Muzaffar, and he sets out for Gujarat. On reaching Chitor he is met by 'Alí Shír ibn Mu'ín ud-Dín Afghán, p. 129. On receiving message from Táj Khán excuses himself to the Jaunpúr envoy and sets out for Gujarat, p. 134. Ascends the throne of Gujarat (Ramazán, 932). On his way to Patan, Táj Khán receives him with royal insignia. He visits the tombs of his fathers and of the saints. In Ahmadábád visits shrine of Shaykh Ahmad Ganjagi; enters Ahmadábád by Kalpúr gate, p. 139. Is welcomed in Chámpáner by all the nobles except 'Imád ul-Mulk and Qaysar Khán. Seeing blood-stains on the walls of the house in which Sikandar had been murdered, weeps, and orders 'Imád ul-Mulk and his confederates to be brought to him, and they are executed, p. 140. Puts to death all his brothers except Táj Khán (Note: on p. 195 it is said that it was Chánd Khán who took refuge with Mahmúd Khalji), who is in Mándú, Bestows titles on the companions of his exile, p. 142. Sets out for the Dekkan

to help 'Imád ul-Mulk of Berar against Nizám ul-Mulk Bahri, Malik Barid, and Khudáwánd Khán, p. 150. Marches to Nandarbár (934). Marries sister of Bahrám Sháh of Baglána. Confirms 'Imád in Berar and Muhammad Khán in Asír. Marches against Ahmadnagar, which he takes without striking a blow (935). Marches to Dawlatábád, to which he lays siege, p. 151. Hearing of the designs of the Dekkanis on Burhánpúr, at dawn sends 'Imád Sháh and Muhammad Sháh to attack Nizám Sháh; a few hours later he sends 'Imád ul-Mulk, and at midday Khán Khánán with the rest of the army. He himself follows in the evening. They encamp at Bir. In the night a messenger comes to Bahádur from Malik Barid offering submission, which is accepted, and Bahádur's name is read in the *Khuṭba* in Bidar. Pursues Nizám ul-Mulk, who has gone towards Burhánpúr. Peace is made between them, p. 152. The elaborate ceremonies on the occasion of his receiving the submission of Nizám ul-Mulk Bahri (936) (Note: this incident is placed by the *M.-i.-S.* in (938) and is very differently told.) He causes Nizám ul-Mulk to restore the elephants and guns taken from 'Imád Sháh. He sends for 'Imád and Muhammad Sháh, and allows them to return to their estates, p. 153. (936) returns to his capital. At Nandarbár receives Bahrám Sháh of Baglána; at Chámpáner he receives Kumbher Rái. He receives letters from Nizám Sháh and Sháh Tahír informing him that the *Khuṭba* had been read in his name in Ahmadnagar, p. 154. Goes from Cambay to Diu by sea (937), p. 192. Meets Prithi Ráj at Sambal and gives him half of Waghar, p. 193. Meets Rái Singh of Chitor and Rái Siládi Púrbiya, who complain to him of Mahmúd Khalji. He promises to redress their grievances, p. 194. Quarrels with Mahmúd Khalji, and marches on Waghar, crosses the pass Kurli and arrives before Shádiábád, p. 195. Enters Mándú in force and sends for Mahmúd, and was disposed to treat him leniently, but Mahmúd shows temper, and he is placed in charge of Ásaf Khán. The *Khuṭba* is read in his name in Shádiábád, the capital of Mándú, on (the 12th of Sha'bán 937), p. 196. Goes to Burhánpúr and meets Nizám Sháh, and returns to his capital Chámpáner, p. 217. Gives Rúmi Khán, Ranir, Surat, and Diu, turning out Tughán, p. 220. His



natural liking for foreigners; the incident of his *pálki* being struck by one of his bodyguard, turned him against Gujaratis and led to further encouragement of foreigners in whom he placed full reliance. The arrival of Muṣṭafá (*q.v.*) coincided with this incident, p. 221. Sets out (5th Jumada I, 938) from Shadíábád to Na'icha, and thence to D'hár, thence to Bhilsa, besieges Ráisin, p. 223. Arrives in Diu, Portuguese retire (938). Marries daughter of Jám Firúz (939). Orders Muḥammad Sháh and Khudáwánd Khán to Chitor (939), p. 226. Had 10,000 foreign mercenaries in his service. Tells Tátár Khán that he has seen the prowess of the Mughals under Bábur and that the Indians and the Mughals would be like glass and stone, whichever strikes, it is the glass that is broken, p. 229. Having been joined by Muḥammad Zamán, tells Tátár Khán he is now prepared to attack the Emperor of Delhi, and orders Tátár Khán to collect his men from far and near and set out for Rantambhor and there await his further orders. In (941) sets out for Chitor, p. 230. Replies to Humáyún's second letter saying that "there are five justifications for entering on war: (1) The foundation of a dynasty; (2) The protection of a dynasty; (3) Defence against aggression; (4) An appeal for help from one state to another. The (5th) is not a good one, for it may be an unwarrantable attack, a love of conquest, or plunder, disobedience, and so forth. But with me it is none of these. I have merely distributed money and collected men with the desire to make a holy war, and to raise the standard of the faith," p. 231. Sets out for Mándú, and after defection of Bhúpat Ráf, sets out for Gujarat. Encounters a Mughal amír, whom he kills in single combat, and arrives in Diu, p. 232. Hearing of Narsingh Deo's death despairs of saving Chámpáner, p. 235. After departure of Humáyún marches to Aḥmadábád and defeats Mughals, p. 236. Writes to Tátár Khán, sending large sums for the collection of troops and tells him to march on Kálinjar. (Bahádur had been in Delhi at the beginning of Shír Sháh's reign), p. 237. The first to enter Chitor, p. 238. Following treacherous council of Rúmí Khán makes an *ardá* round his camp, he flies to Mándú with a few followers on (21st Shawwál), p. 240. Reaches Mándú on 14th, with Muḥammad Sháh, p. 241. Flees from Mándú

to Chámpáner, sends his hareem and treasures to the foot of the Chámpáner hills, while he remains in the fort, p. 242. Leaves Chámpáner in charge of Ikhtiyár and sets out for Cambay, where he entrusts his hareem and treasure to Aṣaf Khán, ordering him to take them to Diu, and directing a hundred of his boats to be burned, he proceeds to Diu. Gives Rúmí Khán's posts to Šafar Salmání, appeals to the Portuguese Governor of Goa for aid, p. 243. Story of the Shaykh who made him see in the water of the river a cradle containing two orphans, p. 247. Moves from his fortified camp to Mándú (941), p. 249. Gives the Portuguese "What they otherwise would have stolen!" in Diu. The apprehension of Rúmí Khán (942), p. 251. Visits the Portuguese captain accompanied by not more than ten officers, p. 252. Author's reflections on what he might have achieved if he had been wise, p. 256. Allows the Portuguese to have the island of Diu in return for the service of 500 Portuguese soldiers. Humáyún, having withdrawn, Bahádur attacks the Lord of Jagat, and he expects the Portuguese to keep their promise and supply the contingent, but not a man appears. The Lord of Jagat returns to his allegiance, and Bahádur returns to Diu to find that the Portuguese had begun to fortify the island with stone, but he pretended not to notice this, saying to himself, "Haply God will cause something to happen after this," p. 258. Entreated by his nobles to return to Aḥmadábád (942), which he does, and the whole of Gujarat is soon freed of the Mughals. Battle of Maḥmúdábád, p. 259. Apologises to his nobles for having taken Rúmí Khán's advice and not theirs on the occasion of the armed encampment (*ardá*). He feels no further anxiety save in regard to the Portuguese. In (943) has regained all he had lost during Humáyún's invasion except Mándú, p. 260. Arrives in Diu, in spite of warnings, puts to sea with small following, having on his sword. Visits Viceroy, who is asleep in his cabin, p. 261. Shows fight, and being transfixed in the breast by a spear, falls into the sea and is drowned. His companions, who had remained on the galleon, died fighting, p. 262. His character. Extent of his Kingdom, pp. 263, 399, 404. Adventure with a lion, p. 405. Defeated by Humáyún, appeals to Shír Sháh for help, p. 952

- BAHÁDUR SHÁH, Governor of Sonár-gánw, p. 862
- BAHÁPÜR, pp. 751, 765
- BAHARMAL of Idar, allied with Ráná Sāngá against Bábur (933), p. 942
- BAHAT river, p. 937
- BAHÁ ud-DÍN, becomes 'Imád ul-Mulk (9.2), p. 22
- BAHÁ ud-DÍN, nephew of Tughluq Sháh, p. 859. Cousin of Muḥammad Tughluq revolts in Dawlatábád, p. 867
- BAHÁ ud-DÍN AYBEG KHWÁJA, killed before Rantambhor (641), p. 714
- BAHÁ ud-DÍN MULTÁNÍ, pp. 501, 535
- BAHÁ ud-DÍN SÁM, p. 652. Son of Husayn the Ghúrid, p. 653
- BAHÁ ud-DÍN SÁM, b. Muḥammad, b. Mas'úd of Bámiyán, nephew of Ghiyás ud-Dín, p. 667
- BAHÁ ud-DÍN SULTÁNÍ, officer of Maḥmúd I, p. 15. Becomes Ikhtiyár ul-Mulk, p. 17. *See* Ikhtiyár ul-Mulk Sultáni
- BAHÁ ud-DÍN TUGHRUL SANJARÍ, Governor of Herát, p. 662. Killed in battle, his head sent to Herát (588), p. 664
- BAHÁ ud-DÍN ULUGH KHÁN, formerly Bahá ul-Mulk, son of 'Alá ul-Mulk Ulugh Khán Sohráb, Governor of Modasa, p. 33. Maḥmúd I, hearing of his great cruelty, sets out for Modasa, whereupon Ulugh Khán flees to the court of Ghiyás ud-Dín Khalji, who does not receive him; thence to Sultánpúr. He ultimately returns to Maḥmúd I, who pardons him. Shortly after imprisoned, and dies in (901), p. 34
- BAHÁ ul-MULK BIMBÁNÍ [Banyáni?], killed (1003), p. 78
- BAHÁ ul-MULK SINDÍ, pp. 394, 396, 423. After leaving Nadod joins 'Imád, p. 427. Killed in battle against 'Azam Humáyún, his tomb in Nadod, p. 428
- BAHLÚL LÚDÍ, SULTÁN, sees the saint Bakhtiyár in a dream and is encouraged to extend his realms, p. 135. Conquers Jaunpúr (878), p. 136. Asks Maḥmúd Khalji for help against Sultán Husayn of Jaunpúr (873), p. 207. Commander-in-chief of Delhi forces (844), adopted as son by Maḥmúd Khizr Khán, and sent against Jasrath (845), p. 919. Captures Delhi (881), p. 921. Ascends throne of Delhi (885), dies (904), pp. 922, 937
- BAHLÚLPÜR, p. 194
- BAHMANIS, origin of their name, p. 159
- BAHMANÚL, estate of Jhújhár Khán, whither he withdraws after battle in (974), pp. 504, 535
- BAHRA, pp. 936, 999
- BAHRÁM AYBAH KISHLÚ KHÁN, son of Tughluq Sháh, joins forces with Malik Ghází in (720), p. 849. Governor of Sind and Multán, p. 859. Lord of Sind and Multán, p. 863. Killed in battle against Muḥammad Tughluq, p. 864
- BAHRÁM BEG, with Humáyún in Bengal (946), p. 982
- BAHRÁM DEO, son of Narsang Deo, attacked in Dholpúr by 'Alam Khán (806), p. 910
- BAHRÁM DEO KUWAYLA, killed in revolt against Jalál ud-Dín Firúz, p. 756
- BAHRÁM KHÁN, King of Bengal (735), dies (739), p. 972
- BAHRÁM KHÁN, p. 27
- BAHRÁM KHÁN TURKI, in Samána (808), p. 910. Governor of Firúzpur, died (818), p. 914
- BAHRÁM SHÁH, son of Khusraw Malik of Lahore, p. 676
- BAHRÁM SHÁH, Lord of Baglána, joins Bahádúr, p. 151
- BAHRÁM SHÁH GHAZNAVÍ, p. 649. King of Ghazna, p. 652
- BAHRÁM SHÁH MU'IZZ ud-DÍN, son of Il-tamish, ascends the throne in (637), pp. 704, 705. Taken prisoner in Delhi and killed (639), p. 709
- BAHRAQ, name of Shaykh Jamál ud-Dín al-Himiyari, born (869), died (930), p. 118. Biography, p. 119
- BAHRÁYA, a caste of musicians and dancers in Málwa, p. 109
- BAHRÍ KHÁN RÚMÍ, pp. 500, 503, 583
- BAHR JIU, Lord of Baglána, his daughter married to Chingiz Khán, p. 496
- BAHR KHÁN SA'D SULTÁNÍ, p. 615
- BAHR KHÁN YÁQUT ŠAFAR SAL-MÁNÍ AMHARÍ, *Wakil* to Šafar (953) in Surat, p. 275. Remains *wakil* to Rajab after death of Šafar in (953), pp. 283, 307. Released from prison by Burhán ud-Dín the regicide (961), pp. 310, 441, 456. Taken prisoner by Sultán Maḥmúd, pp. 579, 604
- BAHR ul-MULK QÁDIRÍ, pp. 463, 466, 537
- BAHYOL, pp. 400, 401. Fief of Junayd al-Afghán, p. 535
- BAHZAD, the painter, copy of Hátifi's *Timúr-Nāma*, illustrated by him, p. 244



- BAHZÁD, Governor of Multán, killed by Sháhú (724), p. 866
- BAHZÁD ul-MULK, a Turkish slave of Nizám Sháh, p. 68. Habshi chief under Nizám Sháhís (997), p. 177
- BAIL, Bayal or Payal, p. 703
- BAILASAN, p. 699
- BAJÁNA, scene of an engagement between 'Imád ul-Mulk and Daryá Khán, p. 268
- BAJÍRFÍL, p. 119
- BAKAR (Wagadh), pp. 2, 113, 192, 194
- BAKHSHÍ BANÚ BEGUM, p. 1012
- BAKHSIU ALANGAH, p. 994
- BAKHTIYÁR, KHWAJA, Saint of Delhi, p. 895
- BALAD, a village, p. 112
- BALAPÜR, in Illichpür, p. 562. *Also called* Sháh-pür
- BALARAM, p. 723
- BÁLÁSÁGHÜN, conquered by Maḥmúd Khwárazm Sháh, p. 667
- BALATI LULIYANA (?), p. 251
- BALBAN. *See also* 'Izz ud-Dín and Ghiyás ud-Dín, p. 711. Made a general and sent with an army to Júd Mountains, p. 713. Afterwards Ulugh Khán, and finally Ghiyás ud-Dín, his early career, pp. 727-729. Testament to his son Bughra Khán, p. 733. Feeling his end approaching sends for his son Bughra Khán, and for his nobles, and nominates Kay Khusrav, p. 736
- \* BALI, p. 595
- BALKH, p. 667. Surrendered to Bábur (913), p. 928. Humáyun abandons siege of Balkh, owing to disloyalty of his chiefs, p. 1037
- † al-BALKHI, ABÚ'L-'ABBÁS SHAMS ud-DÍN AḤMAD, b. Muḥammad, b. Ibráhím, p. 182
- BALRAWAN, a fort in Ghúristán, p. 677
- BALSUN (Balmun ?), a forest in Málwa (*see M.-i.-S.*, text, p. 292), p. 332
- BALU, a tribe, p. 585
- BALUS. *See* Babus
- BÁMIYÁN, p. 658
- † ul-BANDÁR, ABUL-QÁSIM 'AB-DULLAH, a poet, p. 513
- BANDAR at-TÜRK, p. 220. *See M.-i.-S.*, Bombay edition, p. 258. Called also Bandar ar-Rúm, pp. 251, 261, 277
- BAND GUSHÁ, name of a spring where Bábur received the submission of two of his brothers; and where Humáýún received Kámrán in (955), p. 1034
- BANG, a town in Bengal, pp. 685, 955
- † al-BANGÁLÍ, an historian quoted in reference to Ibráhím Lúdí, p. 925
- BANGA MALIK, defeats the Mongols (704), p. 815
- BANGARMAN, p. 869
- BANGASH, p. 936
- BANGMATI, "a river three times as wide as the Ganges," p. 957
- BANÍ TÁHIR of Aden, also called the 'Ámirids, p. 48
- BANJA, p. 120
- BANJÁRAS [JALLÁBAT ul-HUBÚB] (Grain merchants, *see* Trans. Lit. Socy., Bombay, Vol. I), p. 162. Corn dealers, p. 867
- BANJI ibn Naharan, p. 649
- BANJUR, p. 718
- BANKANER, p. 395; line 25, p. 425; p. 450
- BANKARA, p. 199
- BANSWARA, residence of Udaising, pp. 113, 333
- BANÚ KHÁN KIRÁNÍ, p. 486
- BANYÁN, or Bimbán, pp. 326, 459, 713, 724
- BAQÍ SÁLIH, p. 1025
- BAQLAN, captured by Bábur (917), p. 929
- \* BAQUL ZAR, river, p. 594
- BARADA (Yarduh), p. 578
- BARAN, a river, p. 1039
- BARAN, a village, pp. 687, 778. A fort, pp. 864, 894
- BÁRAR, p. 31
- BARA SINUL, in Gujarat, pp. 200, 399
- BÁRBAK, p. 391
- BÁRBAK MUGHALI (*see* d'Ohsson, IV. p. 571), p. 814
- BÁRBAK SHÁH, son of Bahlúl Lúdí. Left in charge of Jaunpúr (878), joins with Husayn Sháh in a plot to capture Delhi, pp. 136, 922
- BÁRBAK SHÁH, of Bengal, dies (879), p. 979
- BÁRBAK SHÁH, the Eunuch, Habshi king of Bengal, died (894), p. 980
- BÁRBAK BAYBARS SULTÁNÍ MALIK, in command of vanguard in Bengal (671), p. 967
- BARDAR mountains, p. 703
- BARDU, on hill-top overlooking Daman, p. 18
- BARGONDA, in Telingána, pp. 18, 166
- BARI BARSANGPUR, p. 550
- BARLI, p. 554
- BARNAGAR, p. 112. Given to 'Abdullah Khán, p. 494
- BARNÁMA, name of a cistern, p. 4
- BARNI (?), p. 812

- BARODA (also written Barodara), pp. 4, 5, 394, 396, 397, 399, 400. Fief of Chingiz Khán, p. 421. Battle of (967), pp. 453-455. The new town founded by Muzañfar during the life of his father Mañmúd Begarha, called Rájpur, pp. 466, 551
- BAR RAM, town reached by Mongol army in (691), p. 760
- BAR SA'D ud-DÍN, p. 578 (*see* Basset, trad., p. 7), p. 585
- BARSANGDEO RÁI, p. 198
- BARSBÁI, a slave of Amír Husayn, left in charge of Zabíd (922), pp. 45, 46. Killed in (933), p. 47
- BARSBÁI-ASHRAF SAYF ud-DÍN, Burjí Mamlúk of Egypt (825-842), p. 979
- BARTAT, p. 917
- BARWAJ, a district, p. 118
- BARWAN, battle of, p. 693
- † BARZALI, p. 184
- BASAI. *See* Bassein
- BASHÍR, 'IMÁD ul-MULK, finance minister to Fírúz Sháh, p. 897
- BASI. *See* Bassein
- BÁSIŢIYYA, college and gate in Mekka, p. 364
- BASKA, river, p. 453
- BAŚRA, why it was founded by the Caliph 'Omar, p. 646
- BASSEIN (Basai, Basi), conquest of, by Burhán ud-Dín Bimbání, pp. 387, 438
- BATLAD, p. 399
- BATRAK, name of a stream in Mañmúdábád, p. 294
- BATWA, p. 140. Shrine of Qutb-i-'Álam in B., visited by Humáyún, p. 236
- BAUNBIR, name of an elephant, p. 321
- BAYÁNA, captured by Mañmúd Khaljí (851), pp. 200, 799, 939
- BÁYAZÍD, MAWLÁNÁ, p. 946. Physician in charge of Humáyún at Shakhdan (953), p. 1021. Afghan chief, rebels against Humáyún (939), p. 1064
- BÁYBARS MALIK SULTÁNÍ, in service of Mughiş ud-Dín Tughrul (671), p. 967
- BÁYBARS MIŚRÍ, a physician in Barar, p. 65. Becomes vazir, pp. 170, 173. Poisoned in (1008), p. 179
- † BAYHAQÍ, the historian, p. 652
- BAYRAMGÁM, pp. 321, 394, 408, 420
- BAYRAM KHÁN, Khán Khánán (often spoken of by our Author as Bahrám Khán), comes from Gujarat and joins Humáyún (950), p. 997. Visits Mañmúd Sháh in Gujarat, p. 999. Receives title of Khán from Sháh Tahmásp, having hitherto been called Bayram Beg (951), p. 1009. Sent by Humáyún to parley with Kámran Mírzá (952). After being detained in Kábul one month and a half, leaves with Khánzáda Begum, p. 1013. Is made Governor of fort of Qandahár (952), p. 1016. Pays all Humáyún's expenses in Qandahár (961), p. 1054. Made *Atálík* by Akbar (963), p. 1062. On accession of Akbar becomes *wakil-i-muſtaq*, p. 1064. Invites Tardí Beg to be his guest and kills him (963), p. 1065. Marries Sulaymán Sultán Begum (965), p. 1067.
- BÁYSUNGHAR MÍRZÁ, son of Sultán Muñammad Mírzá, driven out of Samarqand by Bábur (903), recaptures it (906), p. 934.
- BÁZ BAHÁDUR, son of Sharif Khán al-Atika with 'Imád ul-Mulk, son of Ikhtiyár in (982), p. 615
- BÁZ BAHÁDUR AFGHÁN, pp. 492, 510, 535. Son of Sajáwul Khán, p. 564
- BÁZLÍ, village near Patan, p. 36
- \* BAZMALI, in Ifat (Abyssinia), p. 593
- BEG MÍRAK, made Amír of Chunár, p. 982
- BEJLAHT, a village in the Pál district, p. 28
- BÉKTAM RUKNÍ, killed in engagement against Qutlugh Khán (653), p. 720
- BENARES, p. 680. Conquered in (590) by Qutb ud-Dín, pp. 684, 999
- BENGAL, revolt in (725), p. 864. Description of the country. History from its first conquest by the arms of Islám, pp. 953-981. Independent of Delhi from the time of Shams ud-Dín Ilyás down to the reign of Shír Sháh. It was also independent in the reigns of Muñammad-i-Bakhtiyár and "Iwaz." After Salím, son of Shír Sháh, again independent till time of Akbar, p. 981. Conquered by Humáyún (945), p. 983
- BESALNAGAR, given to 'Abdullah Khán, pp. 112, 494
- BET (Sankhodwara), a fort near Jagat, p. 23. Captured by Mañmúd I (878), p. 24
- \* BEYT AMHARA, p. 593
- BHAGALPÜR, p. 982
- BHAGAR, p. 994
- BHAJU MALIK, at capture of Chám-páner, p. 30
- BHAKAR, a fort in the middle of the river, p. 695. Story of the siege of (625), p. 696. Visited by Fírúz Sháh, p. 894
- BHAKOR, in district of Bahyol (Bhan-kora), p. 102
- BHANBÍR, pp. 18, 34, 162, 166, 496
- BHANDUGAR, p. 198
- BHANSI, p. 895

- BHARAN, Amír of Gulbarga, p. 868
- BHARBHUT, a fort on the banks of the Narbada near Broach, p. 286
- BHATER, residence and burial-place of Sarkhán (*q.v.*), p. 734
- BHATIYA, p. 898
- BHIGAR, conquered in (591) by Quṭb ud-Dīn, p. 684
- BHILAWAL, country of the Bhils, p. 845
- BHILIM RÁÍ, Lord of Jamun (826), p. 915
- BHILS, an aboriginal tribe, pp. 206, 244, 256, 298, 399
- BHILSA, conquered by Il-Tamish, pp. 223, 762
- BHILSAN. *See* Bhilsa
- BHIM DEO, Rai of Nahrawála, defeated by Mu'izz ud-Dīn (575), p. 676
- BHIM RÁÍ, son of Rái Bahan of Idar, p. 99, died (921), p. 101
- BHOJPURKI, (?) Bhojpúr, pp. 732, 946, 991
- BHÚPAT RÁÍ, p. 193 A son of Siládi, p. 223. Sent by his mother-in-law, the mother of Vikramadit, to beg for peace from Bahádur, offering all that Sāngá had taken from the Khaljís, including his rich jewels. Peace concluded, p. 227. Defends one of the gates of Mándú, but deserts to Humáyún, p. 232
- BIBÍ ÁRÁM, sister of Sayyid Husayn Khán Suwár, p. 6
- BIBÍ RÁNÍ, wife of Muẓaffar II and mother of Sikandar, dies (930), p. 120. Foster mother of 'Imád ul-Mulk Khush Qadam, p. 134. Daughter of Jám Fírúz, marries Muẓaffar II (924), p. 137
- BIBÍ ŠÁHIB, mother of Chingiz Khán, dissuades her son from joining conspiracy against I'timád Khán, p. 483. "Queen," p. 514. Joins Rustam Khán, pp. 528, 574. Ordered by Akbar in Broach to take her vengeance on Jhújhár, she replies: "Who is Jhújhár that I should be revenged on him for such a man as Chingiz Khán?" But Akbar insists, and Jhújhár is thrown beneath an elephant, p. 581
- BIDAR, p. 17. *See* Shahr-i-Bidar
- BIDAR QADIR KHÁN, p. 861
- BIGHU=Yabghu (*q.v.*), p. 690
- BIHAR. Author explains derivation of the name from *Vihara*, meaning a college for Brahmins. Conquered by Ikhtiyár ud-Dīn (590), p. 954
- BIHSUD, encampment of Humáyún (958), p. 1049
- BIJÁNAGAR (Vijayanagar), capital of Kanara, p. 161
- BIJÁPÜR, p. 117
- BIJLÍ KHÁN HĀBASHÍ TAWÁSHI RAYHÁN 'IMAD ul-MULKÍ, p. 411. Follower of Yáqút Ulugh Khán, pp. 415, 420, 441, 456, 457. Outside Baroda deserts his friends and joins Ulugh Khán Muhammad, p. 458. Receives Godra, pp. 465, 485, 500. At request of Rustam Khán goes to Cambay with 1500 men (24th Dīl-Hijja, 975), p. 526. Murdered by Muḥammad Husayn Mirzá and Ibráhim Mirzá (979), pp. 539, 540. Peculiar character of: introduces learned Arabs to his court, p. 544
- BIJLÍ KHÁN KHIẒR, p. 463, 466
- BIKAN (?) JIU SHUJÁ' KHÁN (*M.-i.-S.* text, p. 278, Malik Jiú Shujá'at Khán), p. 326
- BIKMADIT. *See* Vikramadit
- BIKNARI, p. 901
- BIKRAM, otherwise called Pesháwar, destroyed by Afghans, rebuilt by Humáyún, pp. 1053, 1055
- BIKWAJIT. *See* Vikramadit
- BILÁL, al-AMÍN, accompanies Áṣaf Khán to Mekka, p. 385
- BILÁL FALAḤ KHÁNÍ, KHAYRAT KHÁN. *See under* Khayrat Khán
- BILÁL KHÁN KHÁNÁN, with 'Imád ul-Mulk, son of Ikhtiyár in (983), p. 615
- BILÁL MÁYA SULTÁNÍ, p. 175
- BILÁL MUHAMMADÍ MUHSIN ul-MULK. *See under* Muhsin ul-Mulk
- BILÁL RAMAZAN, in service of BijlÍ Khán, pp. 504, 540, 605
- BILGA, AMÍR, KHALJÍ, son of Ghiyaṣ ud-Dīn 'Iwaz, tries to seize Bengal, is defeated and slain (672), p. 698. Revolts in Bengal, and is killed by Shams ud-Dīn (626), p. 961
- BILJAJ, p. 86
- BILÜGÁNŌ, on the Narbada, p. 401
- BIMBÁN (?) Banyán), p. 724
- BIMBÁNÍ (?) Banyání), p. 459. *See* Notes and Corrections to p. 326, line 6
- BÍNÍ DÁS, a *hájib*, p. 475
- BINT AHMAD, retires to Jabala, p. 93
- BÍR, near Dawlatábád, p. 152
- BIRAM DEO, brother of Hambar Deo, p. 809
- BIRHANGAL (?), Lord of Gagraun, p. 226
- BÍR RÁÍ, Lord of Idar, son of Puncha Rái, pp. 2, 156
- BISTÁM, p. 648
- BISTÁMÍ, SHAYKH, p. 895

- BITLAD, p. 551  
 BIYARA, p. 496  
 BIYAWAL, a fort occupied by the Fárúqís, p. 60  
 BROACH (Bharaich), p. 4. Recovered by Gujaratis in (942), p. 258. Taken by Portuguese and recovered by Mahmúd III (Rabí' I, 954), pp. 286, 326, 394, 395, 396, 397, 399, 401, 408, 423, 711, 870  
 BÚDA, son of 'Imád ul-Mulk Hajjî, obtains his father's title (885), p. 27  
 BUDÁGH KHÁN, the Persian, made Governor of Qandahár fort (952), p. 1015. Sent home again by Humáyûn, p. 1016  
 BUGHRA BILÂNÍ, accompanies Malika-i-Jahán to Multán, p. 779  
 BUHTURÍ, a building erected by Murtazá seven farsakhs from Aḥmadnagar, p. 173  
 BUJURD (?), p. 936  
 BUKHÁRÁ, p. 668  
 BUKHÁRÁ SAYYIDS, 500 under Sayyid Hámíd, p. 568  
 BUQA, a village in Jaman, pp. 45, 219  
 BURHÁN BALARÁMÍ, p. 882  
 BURHÁN NIZÁM SHÁH, p. 74. Brother of Murtazá, p. 171. Puts out the eyes of his son Ismá'íl, who dies in consequence. Dies in (1003), p. 180  
 BURHÁN PŪR, p. 31. — and Asir, History of, pp. 51-87; 325  
 BURHÁN ud-DÍN, cupbearer to Mahmúd III, p. 301  
 BURHÁN ud-DÍN GHARÍB, MAWLÁNÁ, p. 857  
 BURHÁN ud-DÍN NAHRWÁLÍ, has his beard removed and puts on the royal robes and insignia, is killed, thrown to the dogs and burnt, p. 311. Joins in a plot to kill Chirjiu (*but see M.-i-S.*, p. 279, and Bayley, p. 122; this must be an error, as is evident from the fact that the Sultán sends him as a messenger to 'Álam Khán), pp. 327, 337  
 BURHÁN ud-DÍN QUTB i-'ÁLAM, saint of Batwa, pp. 6, 35, 140  
 BURHÁN ul-MULK 'ABBÁSÍ, one of Bahádúr's nobles in (941), pp. 256, 275  
 BURHÁN ul-MULK ISMÁ'ÍL, revolting Malik under Mahmúd I, p. 15  
 BURHÁN ul-MULK MUḤAMMAD BANYÁNÍ (?), of Chitor, pp. 227, 236. In command of native troops in (953), p. 277. At siege of Diu (953), p. 282. Appointed vezir by Mahmúd III (950), apparently with title of Ashraf Humáyûn, p. 326  
 BURJ, an elephant, p. 522. With Ulugh Khán in (980), p. 547. Taken from Sayf ul-Mulúk by Akbar, p. 567  
 BURJ 'ALÍ, a Persian merchant in Mándú, p. 495  
 BURUHÍ (?), near Kíli (Buruji), p. 797  
 † BUŠÍRÍ, quoted, p. 464  
 BUST, p. 656. Besieged (952), p. 1013  
 BYZANTINE Emperor and Malik Sháh, p. 254
- C
- CALIPH, full title of, p. 316  
 CALIPHATE in Egypt, respect of Muhammad Tughluq for, p. 870  
 CAMBAY, Kambāya, K'hambáyá, pp. 26, 236, 258, 551. Engagement at (980), pp. 552, 789, *passim*  
 CAPITALS of Gujarat, List of various, pp. 31, 853  
 CHACHA, a Hindu poet in service of Sanbar Deo, p. 809  
 CHACHGAN (Chachagam), p. 994  
 CHACHNAGAR, p. 157. *See* Jainagar  
 CHAGHATAÍ SULTÁN, a young Mughal prince famous for his looks and character. Dies in Kábul (952); a poetic chronogram on his death, p. 1019  
 CHAHÁR MAJLIS (*sic* for Chahárbágh), a quarter in Kábul, p. 1013  
 CHÁMPÁNER, expedition against, in (853), pp. 2, 12. In the Author's day inhabited only by wild beasts, p. 28. Besieged by Humáyûn (941), pp. 234, 325, 392, 393, 394, 399, 400, 402. After defeat of 'Álam Khán (963) given to Aḥmad II, p. 421. Given to Aḥmad II as his sole fief, pp. 434, 450, *et passim*  
 CHAMPA RÁJA, son of Brahmin of Rohtas, p. 983  
 CHANDARABÁN RÁÍ, killed in battle with Bábur (933), p. 944  
 CHANDAWAL, pp. 680, 684  
 CHÁND BÍBÍ, p. 77. Sister of Murtazá Nizám Sháh, in fortress of Aḥmadnagar, writes to Sháh Murád (1004), p. 171. Defends Aḥmadnagar against the Mughals (1004), pp. 172, 180. Is poisoned or stabbed in (1008), p. 181  
 CHANDERÍ, near Mándú, pp. 10, 197, 762, 820. Taken by Bábur (934), pp. 945, 999  
 CHÁND KHÁN, brother of Bahádúr in Mándú, p. 193. On his brother Bahádúr's accession was with Mahmúd Khaljî, who refused to give him up to be murdered with his other brothers. (*See also under* Táj Khán.) Our Author says Chánd Khán had been placed under

- the Khalji's protection by Muẓaffar II. Messages reported to have passed between Chánd Khán and Humáyún in Delhi, p. 195
- CHANDUR, a pass near Kálna, pp. 82, 174
- CHANDWAR, a village, p. 941
- CHANGA, village belonging to Sayf ul-Mulúk, p. 538
- CHANPA, p. 412
- CHANPIL, p. 412
- CHAPPAR GHAT, p. 1005
- CHARALI, garrisoned with Afghans of Balban, p. 732
- CHARIGAN, p. 1039
- CHARKH, village near Qandahár, p. 36
- CHARKIS KHÁN, p. 515
- CHAUL. *See* Chiul
- CHAUSA, a ford on the Ganges; scene of battle between Humáyún and Shír Sháh (Safar 8th, 946), pp. 988, 989
- CHAWTARA-i-SUBHÁNÍ, in Delhi, pp. 812, 815
- \* CEMBERA KURI, battle of (935), p. 596
- CHHETRA, p. 902. Renamed Muḥammadábád (793), p. 903
- CHIHILGÁNI, explanation of the name, pp. 683, 688. The "Forty" Turkish chiefs, p. 734
- CHIKLI, in Surat district, pp. 412, 421
- CHINA, Emperor of, appealed to by Jalál ud-Dín Sulṭán Sháh, p. 664
- CHIN-ÁB, river, p. 993
- CHINGIZ KHÁN, the Mongol, begins his conquests in (602), p. 682. Sends his son-in-law Fiqu Nuyan to Ghazna to fight Jalál Mangubarní, p. 693. Dies on his way to 'Iráq, p. 760
- CHINGIZ KHÁN, of Gujarat, son of 'Imád ul-Mulk Aṣlán Rúmi, pp. 396, 397, 401, 411. Left in charge of Broach by his father, pp. 415, 420, 427. Meditates vengeance for his father's death, p. 447. Joins Fath Jang Khán, p. 458. Put prisoners to death contrary to practice of his day (and this led to his subsequent fate), pp. 472, 473. Receives his father's title of 'Imád ul-Mulk, p. 475. List of his nobles in (967). Having made peace with I'timád attacks Fath Jang Khán, p. 476. Captures Baroda and Chámpáner (968), pp. 479, 488. Concludes peace with I'timád Khán (969), p. 489. Joins Ulugh Khán, p. 490. Treats Shír Khán kindly on death of Músá Khán, saying he does not wish to bring a second misfortune on him. Compare the sentiments of Mahmúd Begarha on death of Mahmúd Khalji, p. 491. Receives 'Abdullah Khán Uzbek; is requested by Akbar to surrender him, p. 493. Dissuaded by his mother from joining Jahángir Khán (*see* p. 483), p. 494. Attacks Baglána, p. 496. Gains decisive victory in (974), p. 503. Enters Ahmadábád, Sha'ban (974), p. 507. Quarrels with Ulugh Khán (Shawwál, 974) in connection with a master of the horse, p. 509. Observes the 10th Muharram as a Shi'a, p. 512. Sudden death by murder (4th Safar, 975), p. 513. His nobles return to Broach after his murder except Jahángir Khán; his guns and elephants given to Jhújhár Khán, p. 515. His character; Persian poem on his death, p. 516
- CHINGIZ KHÁN 'AJAMÍ, the Mughal, vazir to Murtaẓá Nizám Sháh, pp. 65, 170
- CHÍN TÍMÚR SULTÁN (932), p. 938. General of Bábur at Khanwa (933), p. 943
- CHÍR JÍÚ CHIRYA MÁR, the Bird Catcher, and his friendship with Daryá Khán (945), p. 268. Receives the title of Muḥāfiẓ Khán, p. 269. Is murdered in presence of Mahmúd III, p. 270. The Sparrow-hunter, p. 323. His bad language in his cups, p. 326. Mahmúd III's nobles determine to be rid of him; the King tries to save him, p. 327
- CHÍTÁ KHÁN, eunuch who murdered Chánd Bihí, dies in Burhánpúr, in (1013), p. 181
- CHÍTÁ RÁÍ, Lord of Bádapúr, becomes Chítá Khán (860), p. 202
- CHITOR, pp. 12, 31, 116, 194, 226. Siege in (941), pp. 230, 238. All damage done by the siege repaired by Bahádúr, p. 239. Also called Chitrur; captured and given by 'Alá ud-Dín to his son Khizr Khán and called Khizrábád (703), p. 786. Taken by 'Alá ud-Dín in (702 or 703), p. 811.
- CHITORI, a hill near Chámpáner, p. 28
- CHIUL, p. 31. (Chaul) the Portuguese appear off (913), pp. 37, 179. (Chul), p. 999
- CHULÍ BAHÁDUR, sent as envoy to Persia by Humáyún (950), p. 999
- CHUMÁRGÁNŴ, two farsakhs from Broach, p. 529
- CHŪNA, besieged by Humáyún (942), p. 982
- CHUNAH, river, p. 937

## D

- DABHOL. *See* Dábul
- DABHUYI (wrongly written Dihuyi), pp. 158, 402, 430, 431, 457, *et passim*
- DABUL (Dabhol), port of Bijápur, pp. 33, 117
- DAFTAR II, referred to, p. 199
- \* DAGALHAN (text wrongly Dajaljan), Abyssinian patriarch and general, pp. 578, 590
- DAGRA, (?) a coin or currency, p. 263
- † ad-DAHABÍ, quoted, p. 189
- DAHANRAJ, a Hindu merchant of Cambay, p. 564
- DAHUR SAMAND, p. 156
- DAHYOD (? Dohad), in the Panch Mahals district, pp. 3, 4, 216
- \* DAKAR, a town in Abyssinia, p. 588
- DALILA, a village near Deobalpur, p. 850
- DALÍR KHÁN MARJÁN AHMAD LAR HABASHÍ, p. 299. Taken prisoner, pp. 486, 559
- \* DALLU BALI, p. 597
- DALMAU, p. 941
- DÁL PÍRÍ RÚMÍ, with Ulugh Khán in (980), p. 547
- DAMAN, pp. 396, 411. Fief of Ulugh Khán, offered to Portuguese in return for help of 500 men, pp. 438, 494
- DAMHAITI, (?) on the Ganges, p. 773
- † ad-DAMÍRÍ, quoted, p. 634
- DAMUT, p. 592
- DANDÚQA. *See* D'hunduka
- DANDWANA, p. 11
- DANGAR RÁÍ PÚRBÍ, in Surat Fort, p. 444
- DANGRÍ, near Burhánpur, scene of a battle between Mahmúd III and Mu-bárak Sháh II, pp. 61, 268, 321
- DANUJ RÁÍ (?), joins Sultán Ghiyás ud-Dín in his invasion of Bengal (671), p. 967
- \* DAQ, a place in Abyssinia abounding in "qat," p. 592
- DARA, a river in Mázarán, p. 692
- DARAGAZ, engagement at (956), p. 1037
- DARA MAHAYALA, a pass in Junagar, p. 19
- DARBÁR, name of Royal palace in Ahmadábád, p. 424
- DARBÁRÍ, Ráisal, grandson of Rái Mal, p. 952
- DARBILA, a village on the Sind river in Multán, p. 936
- DARIGANW, p. 703
- † DARVÍSH JAMÁLÍ HÁMID, b. Fazlullah, author of *Siyar ul-'Arifin*, p. 855

- DARVÍSH MUHAMMAD SARBÁN, present at battle of Pá nipat (932), p. 938. General of Bábur at Khanwa (933), p. 943
- DARYÁ KHÁN, son of Zafar Khan, Governor of Gujarat, held captive by Khán Jahán and is killed, p. 899
- DARYÁ KHÁN HABASHÍ, NAŚIR ul-MULK, pp. 392, 393, 396, 397, 398, 400, 401, 402. Defeated by I'timád Khán, p. 411. Naśir ul-Mulk and his 'Abbásid contingent put on fine clothes and perfumes before battle (962), pp. 412, 413. Called Habash ul-Mulk, obtains title of Naśir ul-Mulk, Daryá Khán, pp. 415, 416. Lord of Nandarbar, pp. 421, 422, 431. In Nandod (967), p. 455. Sets out to meet Ulugh Khán Muhammád, p. 456. Receives Chámpáner, p. 465. Declares for Ulugh Khán, p. 466. Interviews Chingiz Khán, pp. 469, 485, 641
- DARYÁ KHÁN HUSAYN, MAJLIS-i-SAMÍ, envoy from Mahmúd Khaljí to Bahádur (937), p. 193. Son of Sayf ul-Mulk Shir Dil, one of Bahádur's nobles in (941), pp. 256, 259. Succeeds Šadr Khán as vazir, p. 266. Orders 'Imád ul-Mulk to go to his estates, p. 267. In absolute authority, p. 268. Joins Shir Sháh, pp. 273, 320. In sole authority on behalf of Mahmúd III (944), p. 321. Defeats Mahmúd III's army, p. 324. 12,000 of his cavalry desert to Mahmúd III's army, pp. 325, 387
- DARYÁ KHÁN NÚHÁNÍ, Lord of Patna, pp. 950, 952. Governor of Patna, p. 981
- DARYÁ KHÁN RÚMÍ, p. 82. With Ulugh Khán in (980), p. 547
- DARYÁ RÁÍ, Lord of Karha, pp. 195, 207
- DARYÁ SHÁH, armour bearer to 'Ádil Khán III, cuts off head of Shahriyár, p. 58
- DASTÚR KHÁN, Kámil ud-Dín Miyá 'Abduš-Šamad, p. 397
- DASUR (Mandesur), a fort built by Hushang Ghúrí of Mándú, in (927) held by Asoka Purbiya on behalf of Rái Sàngá. Malik Ayáz undermines the place and gains time for this by means of pourparlers with Rái Sàngá, pp. 114, 226, 239. Battle of, supplies of Bahádur's army run short, p. 240
- DÁ'ÚD, son of Quṭb ud-Dín, King of Gujarat, ascends momentarily to his father's throne, p. 14



- DÁ'ÚD KHÁN, p. 910
- DÁ'ÚD KHÁN, son of Mubárák Khán, placed on throne of Khándesh, p. 54. Amír of Burhánpúr for over four years, p. 55; (932), p. 938
- DÁ'ÚD SHÁH BAHMANÍ (780), p. 160
- DAURAGA, engagement in which Daryá Khán defeats Fattú Jíu, p. 269
- DAWAH SHAYKH, p. 596
- DAWA MUGHALI, King of Máwará un-Nahr (? Dá'úd), p. 796
- DÁWAR, p. 654. *See* Zamin Dáwar
- † DAWARU, p. 591
- DAWLATÁBÁD, p. 3. Name given to new town built round Deogir fort for the Delhi population which had been compelled to migrate by Muḥammad Tughluq (725), p. 863
- DAWLAT KHÁN, brother of Nāṣir Khán Afghán, p. 952
- DAWLAT KHÁN, Amír of Lahore (925), p. 937
- DAWLAT KHÁN, under Sayf ul-Mulúk (980), p. 558
- DAWLAT KHÁN, joins Khizr Khán (810), p. 911. Author knows nothing of his origin, ascends throne in Sirí (815), is besieged by Khizr Khán (816) and made prisoner, p. 912
- DAWLAT KHÁN DAKKANÍ, in service of Maḥmúd III, p. 275. Killed at Diu (953), p. 282
- DAWLAT MAYDÁN, name of a suburb of Burhánpúr, burial place of the Kháns of Khándesh, pp. 54, 79
- DAWLAT SHÁH, son of Bahrám Sháh, p. 655
- \* DAYAR. *See* Dir
- † ud-DAYBA' IBN al-ʿIṣfáḡ Wajih ud-Dín 'Abdar-Rahmán, author of *Bughyat al-Mustafid*, a history of Zabid and the Yaman *See also under* Ibn ud-Dayba'
- DEKKAN, the, History of, Moslem rule in, pp. 154-192. In (935) divided into four Kingdoms which survived down to (980), Ahmadnagar, Ilichpúr, Bijápúr, and Golkonda, p. 170, 397
- DELHI, p. 393. Captured by Qutb ud-Dín (589), but on p. 684 (588) is given, which is probably correct, p. 680. Conquered in (588) by Qutb ud-Dín, p. 684. Description of its capture by Muḥaddib ud-Dín in (639), p. 709. Completely invested by the Mongols under Targhi (703), p. 812. Becomes capital of India, p. 853. Big mosque built by Firúz Sháh, p. 896. How the sack of Delhi came about after Tamerlane nad granted quarter, p. 907
- \* DEL-WANBARA, wife of Imám Ahmad, p. 592
- DEOBALPÚR, p. 812
- DEOGIR, pp. 73, 155. The inhabitants of Delhi sent there (722) by Muḥammad Tughluq, pp. 158, 166. Rumoured wealth of, tempts 'Alá ud-Dín, nephew of Jalál Firúz, p. 768. Captured by 'Alá ud-Dín Khaljī, p. 769. Having revolted after death of Malik Káfur is again subdued by Qutb ud-Dín (718), p. 840. Renamed Dawlatábád (725), p. 863. *See also under* Dawlatábád
- DEOKOT, p. 958
- DEOL, in Sind, captured by Mu'izz ud-Dín in (578), p. 676
- DEO SATIR, captured by Maḥmúd Khaljī (858), p. 200
- DERPÁL, p. 34
- DEVALDEVI. *See* Díwari Rání, p. 841
- D'HADAR, river, p. 473
- D'HAGIR, a fort on hill of Deogir, p. 159. (Elliot, III, p. 261, Dharagir), p. 875
- D'HAND, near Afghánpúr, p. 803. Invaded by Mongols (707), p. 816
- D'HAR, pp. 100, 194
- D'HARADHAR, favourite of Muḥammad Tughluq, p. 874
- D'HARMA CHAND RÁJÍ, of Nagarkot, waits on Akbar (963), p. 1064
- D'HOLPUR, p. 939. Attacked by Humáyún (933), p. 941
- D'HUNDUKA (Dandúqa), p. 32. Three miles out of Ahmadábád, pp. 323, 324, 399
- D'HURKA, in Dulqa state, battle fought there between Maḥmúd III's supporters and Daryá Khán (*M.-i-S.* text has D'húr), p. 324
- D'HURSAMAND, p. 156. Conquered in (711), p. 822
- DIBAK, near Aden, p. 46
- DIBALPÚR, pp. 105, 919, 937
- DIHARWARA, captured by Maḥmúd Khaljī (858), p. 200
- DIHRA, *wakil* to Rái Phalan, p. 199
- DILAMU, p. 864
- DILAWARA, near D'har, p. 100
- DILÁWAR KHÁN, proclaimed King of Málwa (802), p. 909
- DILÁWAR KHÁN, General of Bábur at Khánwa (933), p. 943
- DILÁWAR KHÁN HABASHÍ, Gujarat noble sent to help 'Adil Khán III in (914), p. 59
- DILÁWAR KHÁN HABASHÍ NA'IB, in Bijápúr, p. 71. Chief under the Nizám Sháhís (997), p. 177

- DILÁWAR KHÁN HABASHÍ SUL-TÁNÍ, p. 10. Becomes vazír (887), but is shortly after exiled, p. 169
- DILÁWAR KHÁN MANDAL, pp. 419, 441
- DILDÁR BEGUM, mother of Hindál Beg, p. 987
- DILI SUKRAN, Rustam's horse (975), p. 530
- DILKÍ, RÁNÁ, p. 714
- DIL PATRAI KARMA SINGH, killed in battle with Bábur (933), p. 944
- DIMISHQÍ, SHÁHIZÁDA, in service of Ulugh Khán, son of Tughluq Sháh, p. 860
- DIOLA, p. 100
- \* DIR, the battle of (ad-Dayar?), p. 578. A river and site of famous battle between Ahmad Grañ and the Abyssinians in (927), p. 593
- DIÚ, p. 116. Story of the cow's hide; Author points out that it is an old story, p. 252. Siege of (953), description with digression, pp. 274—283. In (955) contained nearly 100 sea-going ships, 6000 foreign infantry, 4000 cavalry. By peace agreement the harbour to belong to the Gujaratis and the port to the Portuguese, and in case of attack the garrison of the fort to place themselves under the order of the Amir of the harbour, pp. 287, 392, 438
- DIV, Sultan of Balkh, p. 932
- DÍWARÍ, a daughter of Hambar Deo Rai, p. 806
- DÍWARÍ RÁNÍ (Devaldevi), daughter of Rái Karan, wife of Khizr Khán, carried to Delhi and married to Qutb ud-Dín against her will, p. 842. Falls into the hands of Khusraw Khán, p. 848
- DÍZÁQ (Jizaq), town in Turkestan, p. 660. Conquered by Ghiyás ud-Dín Ghúrí, p. 663
- DOHAD. *See* Dahyod
- DOLI (Deoli), p. 199
- DONGOLU, a place in Abyssinia famous for its horses, p. 475
- DUÁB, the, pp. 713, 864
- DUHARAN, a ford (?), pp. 526, 528, 540
- DUKI, in Sind, p. 1018
- DULDUL, name of an Arab horse ridden by Sayf ul-Mulúk, pp. 461, 537
- DUL-FIQÁR KHÁN, pp. 175, 416
- DULQA (Dolqa), pp. 324, 399, 400, 411
- \* DUL SAJJAD (Del Sagad) of Sim, pp. 594, 596
- DUNGARPÚR, pp. 113, 121, 333
- DUNGARPÚR PURBIYA, p. 481
- DUNGARSI, Minister of Ráná Patái, wounded; prisoner with Ráná Patái, p. 30. Strikes Shaykan ibn Kabír with a sword, but is in his turn struck dead, p. 32
- DUNGARSI, *wakil* of Ratansingh, Rája of Chitor, p. 193. Killed in battle with Bábur (933), p. 944
- DURAYBA, gate in Mekka, p. 364
- DURGA, mother of Bhúpat Rái, reproaches Siládi and his brother for giving up Ráisin; her stirring speech, p. 225
- DÚSAR, a low caste of hucksters, p. 1004
- DÚST ISHAK ÁGHÁ, General of Bábur at Khánwa (933), p. 943
- \* DUWARU, p. 586
- DWÁRKÁ, name of Jagat, p. 23

## E

- EGYPT, conquered by the Ottoman Turks (922), p. 219. Wits of, p. 441
- ELICHPÚR. *See* Ilichpúr
- ETÁWAH, captured by Firúz Sháh (779), pp. 898, 915

## F

- FAKHR MALIK, nephew of Nuşrat Khán, Governor of Karka. (*See* Raverty), p. 811
- FAKHR ud-DAWLA, The Buwayhid, p. 245
- FAKHR ud-DÍN ad-DABÍR, amír, belonging to the Arab contingent (633), p. 701
- FAKHR ud-DÍN JÚNA ULUGH KHÁN, son of Malik Gházi, *dád-beg*, p. 775. Called from Telingana to supersede Zafar Khán in command against the Mongols; as a reward for his success he becomes amir of Rantambhor, Chitor, etc., p. 787. Lays siege to Arunkal, p. 811. Repairs fortifications of Delhi, pp. 813, 824. Flees from Khusraw Khán's court, p. 849. Made heir-apparent and receives title of Ulugh Khán (720), p. 859. Succeeds his father as Muhammad Sháh, *q.v.* (725), transfers capital from Tughluqábád to Delhi, p. 863
- FAKHR ud-DÍN KÚJÍ, *dád-beg*, p. 782
- FAKHR ud-DÍN, *MALIK ul-UMARÁ*, *Kotwal* of Delhi, p. 736. Is retained in his office by the first Khalji, p. 755



- FAKHR ud-DÍN MAS'ÚD, uncle of Shiháb ud-Dín Ghúrí, p. 659
- FAKHR ud-DÍN MUBÁRAK SHÁH, armour-bearer to Bahrám Khán, King of Bengal. Drives Qadir Khán out of Bengal and seizes Sonárgánw (739). Killed by Shams ud-Dín Ilyás (741), p. 972
- FAKHR ud-DÍN MUBÁRAK SHÁH, a poet and astronomer at court of Ghiyás ud-Dín (*see Ajab Nama*, pp. 392-413), p. 671
- FAKHR ud-DÍN QIRÁN TÍMÜR KHÁN SHAMSÍ (called by some Qamar ud-Dín), Governor of Oudh, sent to help 'Izz ud-Dín Tughán against Rái of Jánagar (641), p. 962. Drives Tughán Khán out of Bengal, which he rules from (642-644), p. 963
- FAKHR ud-DÍN RAZÍ, Imám of Herát, p. 670. How he was bribed to desist from preaching against the Ismá'ílis, p. 671
- FAKHR ud-DÍN az-ZARRÁD, MAWLÁNÁ (721), p. 856
- \* FANIL, leader of the Abyssinians, p. 586
- FARAH, p. 680
- \* FARAHSHÁD, *sic* in MS. for Farrukhshád, *see* Fath Jang Khán
- FARD KHÁN SULTÁNÍ, of Chámpáner, Governor as far as Mándú and Chitor, pp. 298, 393, 400, 451. Taken prisoner in (967), p. 454
- FARHÁD KHÁN HABASHÍ, chief under Nizám Sháhís (997), p. 177. In an engagement with the Portuguese, p. 179
- FARHANG KHÁN, Khándesh noble, p. 54
- FARHÁN HUSHYÁR KHÁN, p. 470
- FARHÁN LÚRAK SULTÁNÍ, pp. 410, 419. Man who killed Shams Khán, son of Fard Khán in battle (967), pp. 455, 487, 501, 538
- FARHÁN MALIKÍ, killed in (980) in unequal fight with Shádí, Shamshír ul-Mulúk, p. 549
- FARHÁN MUKHTAŞ KHÁN, p. 416
- FARHAT ul-MULK, secretary in Burhánpúr (914), p. 56
- FARHAT ul-MULK TUGHÁN SULTÁNÍ, obtains this title (866), p. 17, left in charge of Bet Fort (877), pp. 24, 25. The first to enter Chámpáner (887), p. 29
- FARÍD KHÁN, son of 'Alá ud-Dín, murdered in (720), p. 846
- FARÍD KHÁN, son of Dá'úd Khán, son of Ikhtiyár Khán, of Naryád, an intimate friend of the Author, p. 266
- FARSH KHÁN, envoy from Maḥmúd Khaljí to Bahádúr (937), p. 193
- FARSHUR = Pesháwar, p. 676
- FÁRYÁB, conquered by Ghiyás ud-Dín Ghúrí, p. 663
- \* FATAQAR, pp. 591, 595
- FATĪHÁBÁD, pp. 18, 166, 895, 911
- FATH JANG KHÁN FARRUKSHÁD (FARAHSHÁD) RÚMÍ, left in India by Sulaymán Pasha (945), p. 267. Title bestowed (956), pp. 296, 297, 398, 399, 411. In 'Imád ul-Mulk's army, pp. 415, 420, 448, 451. Swears in Turkish, p. 460. Retires with his following to Ahmadábád, p. 463. Insults I'timád, p. 475. Rejoins Chingiz Khán (968), pp. 479, 604
- FATH KHÁN, son of 'Abu'l Mujáhid Muzaḥfar Sháh of Gujarat, p. 917
- FATH KHÁN, son of Firúz Sháh, p. 896. Dies (777) p. 898
- FATH KHÁN BALÚCH, ibn Fath Khán Bahrú, cousin of Sultán Sikandar, present at his accession (932), p. 133. Belonged to the royal house of Sind; his mother the daughter of Muzaḥfar II. Added Jálur to Kingdom of Gujarat, pp. 298, 393, 398, 399, 402, 403, 422, 437, 447, 472, 554
- FATH KHÁN SHIRWÁNÍ, son of Á'zam Humáyún, relation of Bahlúl Lúdí, comes to Bahádúr (937), p. 192. Deserts from Maḥmúd Khaljí to Bahádúr (937), p. 194. Receives title of Khán Jahán from Bábur (933), p. 941
- FATHPÚR, pp. 911, 942
- FATH SHÁH, of Bengal, killed (894), p. 980
- FÁTIK, son of Jayyásh, and a Hindu girl, p. 96. Succeeds his father Jayyásh in Taháma (d. 503), p. 97
- FÁTIMA, sister of the Author, born (946), dies (976), p. 619
- FATTÚJÍU MUḤÁFIZ KHÁN, pp. 256, 259. Persuades Daryá Khán to set up new Sultan; is besieged and taken prisoner in Chámpáner, pp. 269, 320, 324
- FAWJ BEG (QUCH BEG ?), killed at Chausa (946), p. 988
- FÁZIL MUḤAMMAD KHÁN, p. 607
- FAZL ULLAH al-BIJLÍ, appeals to Tamerlane to give quarter in Delhi, p. 907
- FÍQÚ NOYÁN, son-in-law of Chingiz Khán, the Mongol, p. 693
- FIRANG KHÁN (Saktá), a European gunner, converted by Bahádúr, destroys the gun used by Humáyún at

- Chāmpāner, p. 234. In the Diu disaster tries to kill the Viceroy with his sword, but the blow is warded off by one of the Viceroy's relations, who is killed, p. 262
- \* FIRDAWSA, sister of Ahmad Grañ, p. 593
- FIRŪZ, cousin of Muhammad b. Tughluq, with the Sultan at time of his death, is appointed to succeed to throne of Delhi, p. 891 (*see* Firūz Shāh III)
- FIRŪZ, the Barber, favourite of Muhammad b. Tughluq, p. 875
- FIRŪZ, uncle of Muhammad b. Tughluq, who appoints him *bārbak* (725), p. 863
- FIRŪZ BAHMANĪ, King of Dekkan, dies (825) according to *Tārīkh al-Ajam*. Contradictory versions regarding accession of his brother Ahmad, p. 161. Dies (832 or 833) according to Husām Khān, p. 163.
- FIRŪZ KHĀN, who had been with Shīr Shāh the Afghān, p. 473
- FIRŪZ KHĀN, son of Shams Khān Dandānī, son of Wajīh ul-Mulk of Nagor, p. 11
- FIRŪZ-KŪH, founded by Qutb ud-Dīn Sūrī, p. 652
- FIRŪZPŪR, name given to fort in Sioli; the last fort built by Firūz Shāh, p. 899
- FIRŪZ SHĀH, Habshi King of Bengal, dies (899), p. 980
- FIRŪZ SHĀH, son of Salīm Shāh, succeeds his father, but is at once put to death by his mother's brother, Mubārīz Khān, p. 1004
- FIRŪZ SHĀH III, ABU'L MUẒAF-FAR, when heir-apparent left in charge of the capital when his father invades Gujarat (745), p. 878. Son of Sipahsālār Rajab, brother of Tughluq Shāh, ascends throne (752), p. 892. His parentage, p. 893. His meeting with various saints in his boyhood, goes to Sivastan, p. 894. Builds big mosque, Madrasa and Fort on banks of Jumna, p. 896. Abdicates in favour of his son Muhammad (789), dies (790), p. 899. Poem written in his praise by Ziyā ud-Dīn Baranī, p. 900. Marches into Bengal to attack Shams ud-Dīn Ilyās (750), p. 974
- FIRŪZ TAWĀSHI HABASHĪ, in charge of Bahādūr's harem, p. 627
- FITAL, river, p. 915
- FĪWĀR, a fortress, pp. 653, 662
- FOREIGN CONTINGENT, 12,000 Maharas, p. 290. Mercenaries to be turned out of Ahmadābād, p. 430
- FŪLĀD KHĀN, title of Sandal Habashī and of his son 'Abd ul-Karīm, p. 61
- FŪLĀD KHĀN 'ABDUL-KARĪM, p. 53. Author in his service. His first battle as an Amīr described by himself, p. 62. Born in Burhānpūr (958), died in Pul Tanpha (1014). Goes over to Akbar, p. 63. In service of 'Adil Shāh of Khāndesh, pp. 73, 649. Son of Sandal Fūlād Khān Habashī, governor of Burhānpūr, in Akbar's time; patron of our Author, p. 949
- FŪLĀD TURKĪ, conquers Tabarhind (833), p. 916. In Tabarhind, p. 917
- FŪSHANJ, conquered by Ghiyāṣ ud-Dīn (573), p. 663

## G

- GAGRAUN, captured by Muhammad Shāh of Asīr (938). When Mednī Rāī had defeated the Khaljī, this place had passed into the hands of Rāī Sāngā, p. 226
- GAKKARS, the, a tribe, p. 999. Defend themselves against Salīm Shāh, p. 1001
- GAMĪD, p. 397. Battle of, for possession of Ahmad II's person (961), p. 398
- GANDAMAK, p. 1047
- GANGDAS RĀĪ, son of Trimbakdas, lord of Chāmpāner, pp. 2, 5, 200
- GANGES, p. 867
- GANGU PURBIYA, Lord of Dasur, p. 226
- GĀNJ SHAKAR, FARĪD ud-DĪN, p. 67
- GARGAUN, pp. 31, 199
- GARMPATAN, on borders of Tibet, held by Turkish garrison (591), p. 957
- GARMSĪR, p. 936
- GAUR, p. 952. *See also under* Lak'hnavti
- GĀVĀN. *See under* Khwāja Jahān
- GAWHAR, son of Hajjī 'Imād ul-Mulk, p. 27
- GAYSŪ (GĪSŪ) DIRĀZ, JAMĀL ud-DĪN MUHAMMAD, Saint of Gulbarga (800), p. 161
- GHAJDĀWAN, battle at (918), p. 935
- GHĀLIB JANG, an elephant belonging to Maḥmūd Khaljī, p. 9
- GHĀLIB KHĀN SHAHNAT ud-DĪ-WĀN, follower of Yāqūt Ulugh Khān, p. 457. In service of Ulugh Khān (979), p. 545. Before battle of Naryad deserts Ulugh Khān and goes over to I'timād, p. 557. Killed in (981), p. 608
- GHĀLIB KHĀN RŪMĪ, Governor of Ahmadābād (974), p. 509
- GHĀLIB KHĀN ŠANDAL. *See* Sandal Ghālib Khān
- GHANĪJ, p. 365

- GHASSĀNĪ, ABUL-HUSAYN AH-MAD, b. Abul-Hasan 'Alī, b. Ibrāhīm, b. Muhammad, b. al-Husayn, b. az-Zubayr; a poet and mathematician who first arranged for the water supply of Zabīd, died (563), p. 88
- GHAZANFAR ul-MULK BIHLĪM, an amir left in charge of Patan by Yādgār Našīr Mirzā, deserts to Bahādur (942), pp. 259, 291
- GHĀZĪ, one of three brothers who came to 'Ala ud-Dīn Khaljī from Khurāsān, made Amīr of Deobalpur, afterwards becomes Tughluq Shāh, *q.v.* p. 893
- GHĀZĪ KHĀN, title conferred on Muhammad Bak'hā, p. 57
- GHĀZĪ KHĀN, son of Hajjī Khān, wounded (974), p. 508. In service of Bijlī Khān, p. 540
- GHĀZĪ KHĀN SŪR, father of Ibrāhīm Sūr, besieged in Bayāna (962), p. 1005. Governor of Bayāna, killed by Haydar Muhammad (963), p. 1062.
- GHĀZĪ KHĀN SHŪR - BAKHT, in service of Sikandar Sūr (964), p. 1066
- GHĀZĪPŪR, p. 946
- GHAZNĪN or GHAZNA, pp. 649, 936
- GHAZNĪN KHĀN, son of Dā'ūd Khān, son of Mubārak Khān, p. 54
- GHAZNĪN KHĀN, son of Ḥasan, son of Rāja Ahmad. His mother a Gujarat Princess, p. 52
- GHIYĀSPŪR, two miles from Ahmadābād, pp. 236, 761
- GHIYĀS ud-DĪN, receives large money gifts from Muhammad b. Tughluq, p. 889
- GHIYĀS ud-DĪN, b. Sikandar, King of Bengal, dies (775), p. 978
- GHIYĀS ud-DĪN BAHMANĪ, imprisoned and blinded (799), p. 160
- GHIYĀS ud-DĪN BALBAN, educated in Baghdad but emigrated to Gujarat, sold to Il-tamish in Delhi in (630), p. 726. Also known as Ulugh Khān the Shamsī, ascends the throne in (662). (Other authorities give 664), p. 730. Sultan of Delhi, invades Bengal (680), p. 966
- GHIYĀS ud-DĪN 'IWĀZ, King of Bengal (608-624), p. 695. b. Husayn Khaljī, ascends the throne in Lak'hnavti (610), p. 959
- GHIYĀS ud-DĪN KHĀLJĪ, son of Mahmūd I, Khaljī of Māndū, p. 12. Advances as far as Na'lcha to help Rānā Patāī, whence he turns back owing to remonstrances of the doctors of Islām, pp. 28, 194, 197. Succeeds to the throne of Mālwa (22 Dūl-'Hijja, 873). Description of his luxurious court, p. 208. His peculiar habits, p. 209. His hunting boxes every four farsakhs from Na'lcha to Ujjain. His love of *Samā'*, pp. 210, 919
- GHIYĀS ud-DĪN MAJĪMUD, son of Ghiyās ud-Dīn Muhammad, refuses to succeed his uncle Mu'izz in Ghazna, but confers Sultanate on Qutb ud-Dīn, p. 685
- GHIYĀS ud-DĪN MUHAMMAD, son of Bahā ud-Dīn Sām, the Ghūrīd, pp. 653, 660. Defeats Jalāl ud-Dīn on the Murghāb (588), p. 664. Converted from Kirāmī heterodoxy, p. 669
- GHIYĀS ud-DĪN MUHAMMAD, son of Il-tamish, Governor of Oudh, attacks Rukn ud-Dīn, p. 701
- G'HOGA, p. 298. A day's voyage from Cambay, p. 313. Port in Gujarat, p. 641
- GHULĀM 'ALĪ SHASH-ANGUSHT, p. 1051
- GHŪR, p. 648. Five kings of, who ruled for sixty-four years, p. 649
- GHURBAND, p. 1039
- GHŪRĪ, captured by Kāmran (954), p. 1027
- GHŪRIDS, p. 649. Historians of. Jūzajānī mentions that during the Mogul invasion he lost a History of the Ghūrīds which contained material nowhere else to be found, p. 652
- GHŪRISTĀN, Ghuzistan, Gharshistan, p. 653. Gharistan (*sic*) for Gharshistan, p. 660. See note to p. 660, line 4
- GHUZZ, in Ghūrīd army, p. 656. Driven out by the Chinese, conquered Ghazna, which they occupied for twelve years, p. 675
- GILĀN, in Afghanistan, p. 653
- GIRBĀZ, name of an elephant belonging to Shīr Shāh, p. 991
- GIRNĀL (Girnār), Mahmūd I attacks (871), conquered by Muhammad ibn Tughluq (750), p. 19. Besieged by Mahmūd I (874), p. 20. Surrenders to Mahmūd I on (10th Jumāda II, 875), p. 21
- GOĀ (Kuwwa), p. 117. In hands of 'Ālam Khān (867), p. 166
- GODRA, p. 400
- GOGALĀ, near Diu, p. 252
- GOGAN, near Chiul, p. 116
- GOLKONDA, p. 65
- GONDI HARYALĀ, p. 258
- GONDWĀRĀ, the Rāī of, pp. 18, 166
- GORAK'HPŪR, the Rāī of, pays homage to Sultān Firūz Shāh (754) and accompanies him to Pandwa, p. 974
- GOVIND, Rāī of Delhi, pp. 678, 679

GUJARAT, Kingdom of, extent in (889), lines 12 to 16, Capitals of, p. 31. Education of young men. Use of perfumes and cosmetics, p. 98. Amírs of, revolt on account of Khammár's cruelty (748), p. 158. Gujaratis, their character, p. 221. Distribution of districts among the Amírs in (956), (1) Nahrwála Patan; Jálór; Nagor; Sirohi; Ajmir; under Ikhtiyár ul-Mulk. (2) Nandarbár; Sultánpúr; Sondgíra; Kálna; under Násir ul-Mulk. (3) Jálór and frontiers of Sind under Fath Khán. (4) Junagar; K'hukla; Parnuyani; G'hoga, Kundi, Haryala as far as Kach; under Shamshír ul-Mulk, p. 297. Under the Muzaffaris, one of the most prosperous countries, until the time of the Emperor Humáyún, p. 567. Revived under Maḥmúd III, but again declined on his death. Army of (980), details: 12,000 horsemen, p. 568. Conquered in (593) by Qutb ud-Dín, p. 684. By the victory of Qutb ud-Dín Aybeg over Bhimdeo at Nahrawála in (593) becomes a Muhammadan province, p. 685. Invaded by Ulugh Khán Khalji (697), p. 784. GULBARGA (Kalbarka), pp. 158, 161, 868. GUL-I-BIHISHT, name of a slave girl in Jalor, p. 789. GUMA'ON, a fort, p. 1002. GWALIOR, p. 687. Captured by Iltamish in (630), p. 699. (Often written Galior), pp. 769, 914, 925.

## H

HABASH KHÁN NÁSIR, a Habshí chief under the Nizámsháhis (997), p. 177. Left behind by Sulaymán Pasha in (945), p. 267. Becomes Amir of Diu (954), having been head of the town guard of Ahmadábád, pp. 287, 289, 393. HABASH ul-MULK RAYHAN SULTÁNÍ, in service of 'Adil Sháh of Khándesh, p. 73. Killed in (1003), p. 78. With 'Imád ul-Mulk, son of Ikhtiyár in (982), p. 615. HABÍB ULLAH, son of Shams ud-Dín Kábuli Munshí ul-Mulk, a cousin of the Author's father, p. 296. HABÍB ul-MULK. *See* Ásaf Khán Abul-Qásim. \* HABR MAQADI, a tribe, p. 593. HABSHIS, as good as the Arabs in all except descent, p. 97. Common people incited to murder them, p. 407. Number 5,000 in Ahmadábád, p. 447. 1,500 assemble in Baroda after the battle (967), p. 455. Some of the Christian

Abyssinians taken prisoner in battle of Ad-Dayar sent to Amir Salmán in Zabíd, p. 579. \* HADAR (Jadar), p. 587. HÁFÍZ SHÍRÁZÍ, the poet, an omen taken from his *diwán* when Humáyún sets out for India (961), p. 1055. HÁFÍZ ud-DIMISHQÍ, author of an *Adab*, pp. 215, 231. HÁJJÍ, a slave of Fakhr ud-Dín, *Kótwdl*, his short-lived revolt (699), p. 804. HÁJJÍ ad-DABÍR, the name by which the Author of this History was always known, p. 234. *See under* Author. HÁJJÍ BEGUM, wife of Humáyún, present at Chausa (946), p. 988. — and Humáyún's ladies sent to him in Agra by Shír Sháh after battle of Chausa, p. 989. HÁJJÍ KHÁN, son of Hájji Khán Afghán, p. 564. HÁJJÍ KHÁN, p. 459. Noble in service of Chingiz Khán (967), p. 476. Killed (974), p. 508. HÁJJÍ KHÁN, 'IMÁD ul-MULKÍ, p. 415. Sets out to aid Ján Ahmad against Ulugh Khán (967), p. 456. HÁJJÍ KHÁN SHÍR SHÁHÍ, flees from Akbar and joins Musá Khán at Sarkhej (965), pp. 432, 488. In service of Akbar, p. 499. HÁJJÍ MUHAMMAD, Lord of Pál, p. 56. HÁJJÍ MUHAMMAD KOKÍ, receives title of Sultan (951), pp. 1009, 1023. Sent in pursuit of Kamran (954), p. 1026. Flees to Gujarat (964), p. 1067. HÁJJÍPÜR PATNA, p. 950. HÁJJÍ SIYÁH ÍTIBÁR ul-MULK, with Author in Songher (1012), p. 951. HÁJJÍ SULTÁNÍ, officer of Mahmúd I. p. 15. Takes the title of 'Imád ul-Mulk after death of Sha'bán, p. 17. *See* 'Imad ul-Mulk, Hájji. HALÍM KHÁN, brother of Ásaf Khán, p. 243. HALOL, near Chámpáner, p. 32. HALQA of elephants, = ten elephants, p. 680. HALWAD (Halod), capital of Mán Singh, pp. 333, 408. HAMBAR DEO RÁÍ, son of daughter of Rái Pit'hora, of Delhi, pp. 785, 799. \* HAMDUHAN, p. 588. \* HAMDÚSH ibn Mahfúz, pp. 587, 596. HÁMID, b. Fazlullah. *See* Darvish Jamáli. \* HÁMID, son of Washra, p. 592.

- HAMÍD KHÁN, commander of Fírúza Fort, p. 937
- HAMÍD ud-DÍN, son of 'Ala ud-Dín Khalji, killed in siege of Rantambhor (700), p. 811
- HAMÍD ud-DÍN, son of 'Umdat ul-Mulk, *nā'ib wakīl* to 'Alā ud-Dín Khalji, p. 802
- HAMÍD ud-DÍN, *wakīl*, son of 'Alā ud-Dín *dabir*, p. 824
- HAMÍD ud-DÍN, AMÍR-i-KŪH (Lord of the Hills), suppresses the revolt in Delhi (699), p. 805
- HAMÍD ul-MULK, with Āṣaf Khān in Mekka, pp. 353, 388
- † HAMZA ibn Husayn Isfahānī, p. 143
- HAMZA, SULTĀN, Uzbek General killed in (917), p. 929
- HĀNDIYA and BĪJĀNAGAR, conquered and added to Khāndesh by Mubārak II, p. 61
- HĀNSI, p. 679
- HĀRANMĀR, MALIK, goes over to side of 'Alā ud-Dín Khalji, p. 778. *Nā'ib bārbak*, p. 782
- \* HARAR, pp. 578, 586
- HAREEM of Bahādur reaches India (946), p. 389. In Mekka, p. 627
- HARĪ RŪD, p. 656
- HARPAL DEO, son-in-law of Ram Deo of Deogir, p. 156. Is flayed alive, p. 840
- HARSOL, near Aḥmadābād, p. 112
- HARTAMAL, a fort, p. 205
- HĀRŪN ar-RASHĪD, p. 649
- HĀRŪNĪ, captured by Mahmūd Khalji (858), p. 200
- HASAN, b. 'Alā Sanjarī, poet, p. 857
- HASAN, son of Mākān, commander of K'handar fort, p. 940
- HASAN 'ALWĀN, a ship's captain, p. 496
- HASAN ĀQĀ. See Rustam Khān
- HASAN GANGŪ. See 'Alā ud-Dín Bahman Shāh, pp. 881, 883
- HASAN-i-ŠABBĀH, founder of the Assassins, his compositions destroyed by his grandson in (607), p. 672
- HASAN JIŪ ŠAN'ALLAH al-LĀRĪ, son of Sunayla, with Ulugh Khān (980), p. 547. Made an amir, p. 549. Brought up 'Imād ul-Mulk, son of Ikhtiyār (982), p. 615
- HASAN KHĀN, son of Mubārak Khān, "Chawgandī" (*q.v.*), p. 55
- HASAN KHĀN, son of Muhammad Shāh I, plot to place him on the throne III. (862) (called by some historians Ihabīb Khān. See Bayley, p. 164), p. 15
- HASAN KHĀN DAKKANĪ, in service of Mahmūd III, p. 275. Brother of Dawlat Khān, pp. 282, 398, 399, 402. Killed in (961) by gunshot wound, p. 403. Lord of Karalu, p. 422. A man who understood the times when *fagnis* (people of the unseen world) would appear, p. 470
- HASAN KHĀN MEWĀTĪ (932), p. 939. Allied with Rānā Sāngā against Bābur (933), p. 942. Killed in battle with Bābur (933), p. 944
- HASAN KHĀN SHĪRWĀNĪ, in service of Fath Jang Khān, p. 461. His fatal fall into a well, p. 480
- HASAN KHĀN TURKĪ, a Turk brought up in the Dekkan, p. 475. Noble in service of Chingiz Khān (967), p. 476
- HASAN KOKA, joins Humāyūn in Persia, p. 1007
- HASAN, b. 'Alī, b. MUHAMMAD, b. aṣ-Šabbāh al-Himyarī, flees from 'Irāq to Egypt in (471). At Alamūt, p. 253. Died (Rabī' II, 20, 518), p. 254
- HASAN RAO-BACHCHA, given title of Khusraw Khān (*q.v.*) and made vazir by Qutb ud-Dīn in (716), p. 840
- HASAN SHĀH of Khāndesh (984), p. 66
- HASAN SŪR, son of Ibrāhīm Sūr, father of Shīr Shāh Farīd, captures Sasrām and governs the town, p. 950. Enters service of Rāī Mal, grandfather of Rāisāl Darbārī. Enters service of Naṣīr Khān Afghan in Sasrām; and after his death, of Dawlat Khān, his brother; next in service of Amīr Panī; his son Farīd now leaves him, p. 952
- HASREJ, name of an elephant, pp. 423, 501
- HĀTĪ BALUCH, Lord of Chul (950), accompanied Humāyūn to borders of the Garmsir, p. 999
- HĀTIM KHĀN (932), taken prisoner and put to death, p. 938
- HATYAGAR, in Gakkar country, p. 999
- HATYA PAYAK, would-be assassin of Jalāl Fīrūz, p. 764
- HAWĀ'Ī, name of a certain kind of cannon, p. 267
- HAWĀ'Ī, name of an elephant belonging to Hīmūn, p. 1065
- HAWZ-i-RŪMĪ, a tank in Delhi, p. 710
- HAYBAT KHĀN BIHLĪM, pp. 65, 291. Had under him 400 Bihlīm Knights, p. 568



- HAYDAR 'ALÍ MÍRZÁ, in service of Khwāja Kilán Beg (932), p. 938.
- HAYDAR JAHÁNGÍR KHÁNI, noble in service of Chingiz Khán (967), p. 476
- HAYDAR KHÁN KASHMÍRÍ, p. 538
- HAYDAR MUHAMMAD KHÁN AKHTA BEGÍ, kills Gházi Khán (963), p. 1062
- \* HAYJAN OTHMAN WARRADI, p. 594
- HAYRATÍ, MULLA, the Persian poet, meets Humáyún, p. 1011
- HAYS, in Yaman, p. 46
- HAZAR CHASHM, p. 648
- HAZAR SUTÚN, the palace of thrones and pillars in Delhi, p. 837
- HEJÁZ, learned men of, p. 441. — and Yaman under Governor of Egypt, p. 626
- HELMUND, river crossed by Humáyún, p. 999
- HEMKARAN PURBIYA and BADAN, the only Hindus who escaped from Mándú, let themselves down by ropes, p. 105. Hemkaran attacked and killed in Gagraun by Mahmúd Khaljí, p. 107
- HERÁT, p. 1007
- HILÁL HĀBASHÍ, in service of Sayyid Hamíd, who had married his sister, killed in battle against Ibráhím Mírzá (980), p. 556
- HILÁL RUMÍ-KHÁNÍ, p. 410
- HIMÚN (Himú), p. 1004. Ingratiates himself with Salim Sháh and becomes all-powerful—and finally takes title of "Rája Vikramajit." Defeats Ibráhím Súr, p. 1005. Marches from Benares to Agra and thence to Delhi, which he occupies and governs: is defeated by Akbar and taken prisoner (964), and his head is struck off by Bayram Khán, p. 1065. His father taken prisoner by Pir Muhammad Khán, p. 1066
- HINDÁL MÍRZÁ, born (925), p. 937. Sent to Badakhshán, p. 947. Hearing Shír Sháh is in Rohtas, leaves Tirhut and goes to Agra, p. 985. Ascends his brother's throne in Agra, p. 987. The only brother left with Kámran in Kábul (952), p. 1015. Pays homage to Humáyún on his way to take Kábul (952), asks to be given command of the vanguard, p. 1017. Sent in pursuit of Kámran, p. 1018. Killed in battle (958), p. 1047
- HINDÚ BEG, made Governor of Bahra (925), p. 936. Present at battle of Pámpat (932), p. 938. *Wakil* to Humáyún, p. 940. Present at Bábur's death, p. 948. Dies in Jaunpúr (945), p. 985
- \* HIRABU (Basset trad., p. 36), a Somali chief, p. 590
- HIRAPÚR, p. 63
- HIŞN ASH-SHARÍF, p. 47
- HIŞN SÍRA, a fort of Aden, p. 45
- HIŞN ul-KHUẒRA, a fort near Aden, p. 45
- HIZABR ul-MULK BIHLÍMÍ, p. 291
- HORMUZ, p. 37. Taken by the Portuguese (913), pp. 39, 252
- \* HUBAT, p. 585
- \* HUBAT ZABARTA (*see* Basset, trad. p. 20), p. 586
- HULÁCHÚN (*sic*). The Mongol, invades Lahore (743), p. 877
- HULÁGÚ KHÁN, sends envoy from 'Iráq to Násir ud-Dín in (662), p. 724. Spelled Hula'u, pp. 760, 761
- HULA'U, for Húlágú, pp. 760, 761
- HUMÁYÚN, the Mughal Emperor, sets out from Bengal. On reaching Kálpí the Governor of that fort, Sultán 'Álam, leaves with a large force and joins Bahádúr. Here he learns that Chitor is being besieged and that Muhammad Zamán has been exalted by Bahádúr. He writes to Bahádúr accusing him of unfriendliness. Bahádúr sends a humble reply which he receives on reaching Agra; he again writes to Bahádúr as follows: "A judge was asked, 'What is a helpless man?' He replied, 'He who has no friends.' Another judge standing by him said, 'No! He is one who had friends but has lost them.' It has been said a thousand friends are few, but one enemy is many," p. 230. After the conquest of Mándú, clothed from head to foot in red; slaughter of inhabitants only ceases when he removes his red clothes, p. 233. Marches on Cambay and Ahmadábád. Hearing of Shír Sháh's rebellion in Bihár, leaves Mírzá Hindál in Ahmadábád; Qásim Beg in Broach; Hindú Beg in Pattan; hastens to Agra. (There is an omission in the text here between *Shír* and '*alá*', and after Burhán "*púr*" should be added: *but see* Bayley, p. 393), p. 236. Goes to Sarangpúr, p. 238. In Ujjain when Bahádúr takes Chitor, p. 239. Sends his brother in pursuit of Bahádúr towards Mándú, and captures the camp, p. 241. Enters Mándú by force, p. 242. Sets out for Chámpáner after capture of Mándú, p. 243. Follows Bahádúr to Cambay, warned of plans of midnight attack by an old woman, withdraws for the night; returns to find his books

stolen. Pillages Cambay for three days and proceeds to Chāmpāner, p. 244. Occupying Chāmpāner, collects the revenues as far as Mihindri, but beyond that river there was no one in authority; the leading farmers petition Bahādūr to send officials to collect the revenues, which otherwise would be lost, p. 249. In (942), having disposed of Chāmpāner, sets out to attack 'Imād ul-Mulk in Ahmadābād, p. 250. In (942) leaves Gujarat for Māndū, where he stays, as the climate suited him. List of officers he left in charge of principal towns, p. 258. Invasion of Gujarat lasted 13 months and 13 days, i.e. 21st Shawwal (941) to 3rd Dī'l Hija (942), p. 260. With Tahmāsp, p. 366. Sent to govern Badakhshān (926), p. 932. Arrives in Kābul from Badakhshān (932), p. 937. Is made Governor of Sanbal and Hīsar Firūza, p. 940. Is permitted to conduct campaign against Rānā Sāngā, p. 941. Summoned to Agra (933), p. 942. With Sultān Uways obtains surrender of Samarqand, but is recalled by Bābur to Badakhshān (935), p. 946. Illness, p. 947. Ascends the throne in Agra (937), conquers Jaunpūr (938), p. 948. Flees to court of Tahmāsp (943), p. 949. One of the causes of his sudden withdrawal from Gujarat was the behaviour of Shīr Shāh in Bengal, p. 952. On withdrawing from Gujarat chooses to stay in Māndū on account of its good climate. Hearing that his brothers are planning to revolt, he at length hastens to Agra—meeting his brothers on the road. He then learns that Shīr Shāh has captured Chunar, whither he at once proceeds (942), p. 981. Conquers Bengal (945), p. 983. Remains idle after conquest of Bengal, p. 985. Bestirs himself, and leaving Jahāngīr Qulī in charge of Bengal, marches on Agra (945), p. 987. Enters water on horseback at battle of Chausa and is nearly drowned (945), p. 988. Is rescued from the river by a water-carrier, who recognised him, to whom he promises "The reign of half a day," p. 989. After his defeat at Chausa returns to Agra, and tries to persuade his brothers to unite with him in opposing Shīr Shāh, p. 990. Sets out again to meet Shīr Shāh at Qanawj, p. 991. Is again saved from drowning at Qanawj (947), p. 992. Joins Kāmran Mīrzā, after Qanawj, p. 993. Goes to Sind (Rajab, 947), then to Uchcha, Bhagar, and Lohuri (948). Here he marries the lady who became the mother of

Akbar (Miryam Makānī), p. 994. Besieges Sihwan, p. 995. Enters Persian territory (950), p. 999. Learning that the Delhi army is in Bengal hastens to Agra (961), p. 1006. Entertained in Farāh (?), p. 1007. Visits the tomb of the Imām in Mashhad (951), p. 1008. Returns to India with a large contingent of Persians (*qizilbash*), p. 1012. Having secured Qandahār, sets out against Kābul (952), p. 1017. Occupies Kābul—celebrates the event—receives envoy with congratulations from Shah Tahmāsp (952), p. 1018. Sets out for Badakhshān (953), p. 1019. Occupies Badakhshān (953); at Shakhdān lies unconscious for four days (953), p. 1020. Hearing that Kāmran is back again in Kābul, marches from Badakhshān, p. 1022. While besieging Kābul is joined by many contingents; he again occupies Kābul (954), p. 1026. Sets out for Badakhshān (955), p. 1029. Writes reproachful letter to Kāmran in Tāliqān (955), p. 1031. After departure of Kāmran forgives the rebellious chiefs (955), p. 1033. Sets out against Balkh (956) and summons all his brothers to join him, p. 1035. Is deserted by many of his officers, his horse is wounded under him, p. 1040. Buys horses at Kahwar from Persian dealers on their way to India (956), p. 1041. Advances against Kābul, p. 1042. Follows Kāmran into Lamghān (957), p. 1046. Encamps at Bihsūd for six months (958) after death of Hindāl, p. 1049. Learning from Sultān Adam that Kāmran is again at his court, sets out for the Gakkar Country, carrying Prince Akbar with him, p. 1051. Enters Kābul (961), receives the congratulations of the Begums, but says the Kāmran incident is not matter for congratulation; for it is as if he had removed his own eyes, p. 1053. Goes to Qandahār (961), and returns to Kābul, p. 1054. Sets out for India via Jalālābād (961), p. 1055. Reaches Jālandar and the Afghan garrison flees, p. 1056. After defeat of Sikandar Sūr marches to Delhi and halts at Salīngar (962), p. 1058. Re-enters Delhi in state (4th Ramazān, 962), divides his officers and servants into three classes: (1) *Ahl-i-dawlat*: The soldiery. (2) *Ahl-i-sa'adat*: The men of learning, judges, poets, etc. (3) *Ahl-i-murād*: Artists, musicians, and singers. p. 1059. The circumstances of the accident which led to his death. Our

- Author says that the fact that Humáyún heard the Muezzin's call to evening prayer as he was descending the steps is "not mentioned by Abul-Fazl." This statement would seem to point to an earlier version of the *Akbar Nāma* (see Introduction of Vol. III of this text), p. 1064
- HUMÁYŪN KHÁN, son of Muḥammad Sháh, son of Fírúz, p. 901. Attacks environs of Delhi (792), p. 902. Succeeds his father (793), dies after one month and eighteen days, p. 903
- HUMÁYŪN SHÁH, son of 'Alá ud-Dín Aḥmad Bahmaní, murdered in (865), p. 165
- HUSÁM KHÁN, vazír to 'Alá ud-Dín, b. Muḥammad Khizr Khán (880), p. 920
- HUSÁM ud-DÍN KHÁN, the historian, grandson of Muḥáfiz Khán. Author of *Ṭabaqát-i-Husám Kháni*. First quotation from this work (see Introduction to Vol. II of Arabic text), pp. 5, 22. Says he was present with Muẓaffar II in D'har, p. 100. Is sent by Qiwám ul-Mulk to fetch certain nobles, p. 112. Sent by Bahádur to fetch Táj Khán from Dilkushá, where he was guarding 'Imád ul-Mulk (932), pp. 141, 160. Version of capture of Mándú in (937), p. 194. Accompanies Tātár Khán Lúdí to Chitor, p. 227. Quoted as varying somewhat from Ziyá ud-Dín in a narrative, p. 756. Gives a more detailed account of the Mongol revolt against Ulugh Khán (697) than Ziyá ud-Dín, p. 790. Very full details of peace negotiations before Rantambhor, and of the siege, p. 800. Quoted in connection with death of Tughluq Sháh, p. 862. Quoted for period covered by Ziyá ud-Dín, p. 876. Author says he does not relate what happened to Sultan 'Alam Khán, when Bábur entered Delhi, p. 926. Accused of overlooking important details regarding Jalál ud-Dín Muḥammad, b. Kans, p. 979
- HUSÁM ud-DÍN, brother of Khusraw Khán, sent as Governor to Gujarat (718), turns renegade; the nobles of Gujarat seize him and carry him to Delhi, where the Sultan gives him a mild slap on the face for all punishment, p. 844
- HUSÁM ud-DÍN, maternal grandfather of Ziyá Baraní, left in charge of Lak'hnawti (671), p. 967
- HUSÁM ud-DÍN, Qutluḡ Sháh, amír of the Black Standard (653), p. 719
- HUSÁM ud-DÍN, chief justice to Maḥmúd Khaljí, p. 12
- HUSÁM ud-DÍN GHALBAK, Governor of Oudh (590) (see Raverty, p. 549), p. 954
- HUSÁM ud-DÍN 'IWAZ KHALJÍ, Governor of Kangúri, father of 'Alí Mardán Khaljí, p. 959
- HUSÁM ud-DÍN MUGHALÍ, p. 51. Succeeds his brother Yár 'Alí as Amír, of Burhānpúr (Khándesh), p. 55. (For further reference, see Shahriyār Husám ud-Dín.)
- HUSÁM ud-DÍN, saint of Nahrawála Patan, pp. 5, 479
- HUSÁM ul-MULK, amír of Oudh (791), p. 902
- HUSÁM ul-MULK JHÁJÚ, revolting Malik under Maḥmúd I, p. 15
- HUSAYN. See Khink Suwár
- \* HUSAYN, b. Abí Bakr al-Játurí, p. 585
- HUSAYN, son of Nizám Sháh, imprisoned in Dawlatábád, p. 173. Succeeds his father in (995), p. 174
- HUSAYN ibn Kharmíl, Governor of Karzawán, p. 667. King of Karzawán, p. 680
- HUSAYN ibn Saláma, regent of Zabíd, died (402 or 403), p. 89
- HUSAYN, son of Sám, the Ghúrid, p. 648
- HUSAYN, AMÍR, son-in-law of Fírúz Sháh, a partisan of Muḥammad Sháh, p. 901
- HUSAYN BEG, SHÁH, son of Sháh Beg Arghún, p. 994. Cuts off Humáyún's supplies (948), invites Yádgár Násir Mirzá to become his son-in-law and heir, p. 995
- HUSAYN KHALFÁT, gunner in service of Humáyún at Qanawj, p. 991
- HUSAYN KHÁN, body servant of Murṭaza Nizám Sháh, put to death, p. 173
- HUSAYN KHÁN, Lord of Mewát, killed in battle against Bábur (933), p. 933
- HUSAYN KHÁN MUGHAL (980), p. 557
- HUSAYN KHÁN NÚHÁNÍ (932), pp. 939, 940
- HUSAYN QULÍ KHÁN, amír of Lahore, p. 600
- HUSAYN MIRZÁ, SULTÁN, Lord of Khurásán (912), p. 934. Brother of Aḥmad Shámlú, converses with Humáyún on a point of religion, p. 1006
- HUSAYN SHÁH, son of Maḥmúd, succeeds to Jaunpúr (862). After ousting his brother, Husayn conquers Tirhut, Khora, Bhakar, and Oudh; builds fort of Benares. Meets Bahlúl Lúdí and agrees to content himself with Delhi



- (878), dies (905), p. 135. Married to daughter of 'Alā ud-Dīn, b. Muhammad Khizr Khān; has designs on Delhi, is defeated by Bahlūl Lūdī, p. 922
- † IJUSAYN, SULTAN, in Amīr Timūr's army at capture of Delhi (801), p. 906
- HÜSHANGĀBĀD, conquered by Bahādur (938), p. 226
- HÜSHANG GHÜRĪ, founder of Māndū, p. 197. Sultan of Māndū, makes peace with Mu'izz ud-Dīn (826), p. 915
- HÜSHYĀR KHĀN FARHĀN (967), pp. 470, 500
- HÜSHYĀR MAST, an elephant belonging to Quṭb ud-Dīn of Gujarat, p. 10
- HÜSHYĀR ul-MULK SULTĀNĪ "TA-WĪLA," pp. 410, 416, 419. Serving Ulugh Khān in Cambay, p. 535. In service of Ulugh Khān (980), p. 559
- HUYUT al-Mahari, captain of a vessel called "Daryāsara," which carried Āṣaf Khān to Jedda with Bahādur's hareem, which they reached in two months, p. 257
- I
- IBB, town in Yaman, p. 47
- IBN 'ABBĀS, anecdote regarding, p. 469
- IBN 'ABDULLAH 'IDRŪS, p. 612
- IBN AḤMAD, KHĀN-KHĀNĀN, BAH-MANĪ, p. 3
- IBN ar-RABĪ', envoy of the Caliph to Ghiyāṣ ud-Dīn, p. 666
- IBNAK KHĀN HABASHĪ NIZĀM-SHĀHĪ, pp. 72, 174. Habshi chief under Nizām Shāhis (997), pp. 177, 462, 463. Handsomely rewarded after battle (967), p. 464
- † IBN ud-DAYBA', al-WAJĪH 'ABDUR-RAHMĀN, b. 'Alī, b. Muhammad, b. 'Omar, b. Muhammad, b. 'Omar, b. 'Alī, b. Yūsuf, b. Aḥmad, b. 'Omar ash-Shaybānī az-Zabīdī ash-Shafī'i. Born (866) in Zabīd, died (944), p. 49. A list of his works: *Kashf ul-Kurba fi Sharh du'a abi Hurba; Bughyat ul-Mustafid fi Akhbār Zabīd; al-'Iqd ul-Bahir fi Ta'rikh Dawlat Bani Tahir* (anabridgement to *Bughyat al-Mustafid*), p. 50
- † IBN al-LIBĀN, a *qasida* of his quoted from, p. 310
- IBN aṣ-ṢABŪRĪ, a renegade, foretells the death of Bahādur; founded a sect in Mangalor; executed (Ramāṣan 3, 943), p. 261
- † IBN DURAYD, ABU BAKR MUHAMMAD, b. al-Ḥasan, quotation from a poem by, p. 309
- IBN FAHD ABUL QĀSIM, b. Aḥmad, born (846), died (925), visits Gujarat and Māndū, p. 110
- † IBN IJĀJAR al-HAYṢAMI, pp. 37, 333
- IBN HAYDAR, musician, pp. 505, 513
- "IBN-i-BINT-i-SHĀH," grandson of Shams ud-Dīn, Il-tamish, is set up as Sultan by Delhi rebels in (699), p. 805
- IBN JĪŪ ibn Khalāl. See Tughluq Khān
- IBN KHALLIKĀN, biography of, born (608), died (681), p. 184
- † IBN KHALLIKĀN, Persian translation of his history made by Yusuf, b. Aḥmad, b. Muḥammad, b. 'Oṣman, dedicated to Maḥmūd Begarha, pp. 32, 126
- IBN KHAṬĪB, addresses Ghiyāṣ ud-Dīn in the Mosque, p. 666
- † IBN NĀṢIR id-DĪN SHAMS ud-DĪN ABU 'ABDULLAH MUḤAMMAD, b. 'Abdullah, b. Muḥammad, b. 'Abdullah, b. Mujaḥid, b. Yūsuf, b. Muḥammad, b. 'Abdullah, b. 'Alī al-Qaysī al-Ḥamawī. Born (777), died (842), p. 621
- IBN QĀRA QAMAR, becomes Shāyasta Khān (*q.v.*), p. 848
- † IBN USĀMA, poet, quoted, p. 523
- † IBN us-SA'IGH as-SARAQUSTI, died (533), poems by him quoted, p. 518
- \* IBN ZARIN, p. 585
- † IBN ZAYDŪN, author of *Sinh ul-'Uyūn*, p. 307
- IBN ZIYĀD, 'ABDULLAH, founder of Zabīd, died (245), p. 89
- IBRĀHĪM and ISMA'ĪL, biblical story, p. 412
- IBRĀHĪM, b. 'Abdullah ibn Ziyād, died (289), p. 89
- \* IBRĀHĪM, b. Aḥmad, Governor of Hubat, kills ruler of Barr Sa'd ud-Dīn, p. 585
- IBRĀHĪM BEG CHĀBŪQ, with Humayūn in Bengal (946), p. 982
- IBRĀHĪM KHĀN SŪR, b. Malik Pathan Lūdī, pp. 949, 951. Amīr of Bayāna (960), p. 1004
- IBRĀHĪM LŪDĪ, receives Bahādur in Delhi, p. 121. Son of Sikandar Lūdī, turns his brother out of Jaunpūr, p. 136. Ascends throne in Agra (923), p. 925. Crushed by elephants in battle of Pōnipat (932), p. 926. His mother and children sent to Kābul by Bābur, pp. 933, 936
- IBRĀHĪM MĪRZĀ, son of Muḥammad Sultān MīrZā, son of Uways MīrZā, son of Bayqara, son of Maṣṣūr, son of

- 'Omar Shaykh Bahádur, son of Amir Tímúr Gurkan Sháhí Qirán. His mother was the daughter of Husayn Mirzá Kháqán, p. 498. Being driven out of Málwa by Akbar's officers flees to Gujarat (974), pp. 499, 529. Reconciled with Rustam Khán (978), p. 534. Meets I'timád Khán (980), p. 548. Flees from Sarkhej to Asáwal, thence to Broach, p. 562. Flees to Modása, Akbar overtakes him at Sarnal Kutnal, but he escapes and goes to Delhi and collects a rabble round him, his object is to cause Akbar to leave Gujarat (*see* p. 601), p. 599. Arrives in Multán wounded in an encounter and dies in the tent of a Baluchi amir (980), pp. 600, 748
- IBRÁHÍM RUSTAM KHÁN. *See* Rustam Khán
- IBRÁHÍM SHÁH, of Jaunpúr, arrives on the Jumma to attack Delhi, but the King of Gujarat coming to aid the Tughluqid, he withdraws (812), p. 134. Attacks Mubárák Sháh (Sayyid) of Delhi at Bayána, but is driven back (831), attacks Kálpí, but retires on hearing of approach of Húshang (837), dies in (844), p. 135. Captures Qanawj (809) and Sambhal, p. 910. Lord of Jaunpúr (831), p. 915
- ÍDAR, pp. 2, 4, 31, 333
- ÍDRÚS, al-QUTB 'ABDULLAH (Aydarus, Basset, p. 29), pp. 499, 589
- al-ÍDRÚS. *See* Abu Bakr
- \* IFAT, p. 592
- IFTIKHÁR ul-MULK TUGHAN K'HATRÍ, p. 10
- IKHLÁS KHÁN, son of Ikhlás Khán Habashí (998), p. 178
- IKHTIYÁR KHÁN, p. 910. Put to death by Khizr Khán (821), p. 914
- IKHTIYÁR KHÁN DÁ'ÚD, vazir to Muhammad Sháh of Asír, p. 506
- IKHTIYÁR KHÁN RÚMÍ, in service of Khándesh (994), p. 68
- IKHTIYÁR KHÁN SIDDÍQÍ, vazir to Bahádur at battle of Chámpáner, p. 234. In Chámpáner, p. 242. Becomes an intimate of Humáyún, p. 245. One of Bahádur's nobles (941), pp. 236, 263. Lieutenant of Gujarat, p. 264. (Brother of Muqbil Khán) made guardian of Mahmúd III; on his accession put to death by 'Imád ul-Mulk (944), p. 265
- IKHTIYÁR ud-DÍN AY-TAGIN, p. 703. Regent to Bahrám Sháh (637), whose daughter he marries, p. 705. Murdered by order of Bahrám Sháh (690), p. 706
- \* IKHTIYÁR ud-DÍN HÚD, an outlaw (695), p. 774
- IKHTIYÁR ud-DÍN KARBAZ (Raverty, "Kurez"), *see* Karbaz, Malik. Drives off the Mongols in (648), p. 715
- IKHTIYÁR ud-DÍN b. 'Alí Kharpest, governor under the Khwárazm Sháh (619), p. 692
- IKHTIYÁR ud-DÍN MUHAMMAD b. Bakhtyar Khalji. conquers Bihár, etc., p. 685. Collects an army in Ghazna, p. 693. His career of conquest, pp. 953—958. His strength and courage tested against an elephant, p. 954. Captures and destroys Nudia (591), p. 956. Penetrates Tibet, p. 957. Returns from Tibet with 100 men out of the 10,000 he had set out with. Dies (602) in Deokot, p. 958.
- IKHTIYÁR ud-DÍN SUMBUL, sent to Gwalior to blind Khizr Khán (715), p. 837
- IKHTIYÁR ud-DÍN YUZBEG KHIF-CHÁQÍ SHAMSÍ (Mughís ud-Dín), becomes Governor of Lak'hnavti (644), is attacked by Ráí of Jájnaagar, occupies Oudh, p. 963. Is defeated and killed by the Ráí of Kámrúd (656), p. 965
- IKHTIYÁR ul-MULK, son of 'Imád ul-Mulk Bahá Nik-bakht in service of Muzaffar II (919), p. 100
- IKHTIYÁR ul-MULK SULTÁNÍ, title bestowed on Dawlatyár (956), pp. 297, 392, 393, 397, 398, 399, 401, 402, 403. With 'Imád ul-Mulk, p. 416. Lord of Patan, pp. 422, 431, 447, 472, 485. Sent with a message on a mule (ba'ir), p. 503. Has 5,000 Gujarat troops, p. 568. His head brought before Akbar (981), p. 608. Begins as *Tashtdár* to Sultan Mahmúd III under name of Dawlatyár, then becomes an armour bearer, p. 612. Title bestowed on him (957) after battle of Sirohi, Mahmúd III gives him Kartanka district, and appoints him amir of Nahrwála Patan; when Músá Khán attacks Patan he moves to Ahmadábád, and joins Ahmad II at Gamid. His use of gold-leaf. He had one daughter and ten sons, p. 613. Serves in turn 'Imád ul-Mulk, Chingiz Khán and Ulugh Khán; his son Zayn Khán marries daughter of Nasir Khán, son of Ajdar Khán, son of Malik ush-Sharq. When Akbar enters Gujarat he and Malik ush-Sharq join I'timád. Killed by an arrow (981), p. 614
- IKHTIYÁR ul-MULK SULTÁNÍ, general of Qutb ud-Din of Gujarat, pp. 10, 27

- IKIT (YIGIT) KHÁN, nephew and wakil to 'Alá ud-Din Khalji, with a band of "New Moslems" attacks his master out hunting, p. 301. Believing 'Alá ud-Din dead, mounts his throne, p. 302. Flees to Afghánpúr, is overtaken and beheaded, pp. 303, 334.
- IKLISER (Uklesar), pp. 394, 396, 408. Occupied by Alif Khan K'hatri, p. 424.
- ILAM KHÁN, father of Il-tamish, p. 686.
- ILBARI, name of a Turkish tribe, to which Il-tamish (Il-tutmish) and Balban belonged, pp. 686, 726. The real name of this tribe was probably *alp-ari*, from *alp-ar* or "brave man," a name given to Afrasiab, from whom the Turks claimed descent (see Káshghari, *Diván Lughát it-Turk*). An Alp-ar Khan is mentioned by Juwayni (text, vol. I, p. 92) at the siege of Samarqand by Chingiz Khán.
- ILICHPUR, Capital of Berár, pp. 18, 166, 181, 768.
- IL-TAMISH, SHAMS ud-DÍN (possibly a popular contraction of Il-tutmish, see Raverty, p. 597, note). Originally slave of Qutb ud-Din Ay-Beg, p. 686. His early adventures; bought and adopted by Qutb ud-Din; becomes *sarjándár*, ascends the throne of Delhi on death of Qutb ud-Din (607), p. 687. Receives homage from the King of Bengal (622). Captures Rantambhor (623), Mándú (624), p. 695. Invests Gwalior (629), p. 699. Dies in (633), p. 700. Besieges Ghiyás ud-Din in Deokot (622), p. 961.
- ILYÁS, Lord of Hartamal (871), p. 205.
- 'IMÁD KHALJÍ, on advice of Nizám ud-Din Awliyá, is consulted by 'Alá ud-Din before Rantambhor; his interview with Hambar Deo, p. 808.
- IMÁD KHÁN (*al-Masnad al-'álí*), pp. 391, 392, 393, 395.
- 'IMÁD SHAH ('Imád ul-Mulk of Berár), pp. 151, 152.
- 'IMÁD ud-Dín KHURÁSÁNÍ, p. 212.
- 'IMÁD ud-Dín MUHAMMAD, b. Mahmúd at-Tárimí, died (941), anecdote regarding, p. 246.
- 'IMÁD ud-Dín MUHAMMAD SHU-QURQÁNÍ, succeeds Júzajání as Qázi, is dismissed in (641), p. 710.
- 'IMÁD ud-Dín RAYHÁN, a Hindu eunuch, p. 716. By intrigues becomes regent in the place of Balban, p. 718. His plot being discovered, he is banished to Badaon, he is put to death (653) in Broach, p. 720.
- 'IMÁD ul-MULK, son of Ikhtiyár ul-Mulk (981), married daughter of Jahángir Khán, p. 607. Killed in battle of (982), p. 615.
- 'IMÁD ul-MULK, title conferred on Rustam Khán by the King of Asir (978), p. 533. See Rustam Khán Ibráhim.
- 'IMAD ul-MULK ASLÁN TURKÍ (*al-MAJLIS al-'ÁLÍ*) (often referred as "al-Malik"), purchased by Aşaf Khán in Mekka and sent as a present to Mahmúd III, at whose right hand he stands bearing the King's sword (this must be the correct story of his origin, but *M.-i-S.* says he came from Balkh and had been purchased by Mahmúd III), receives title of 'Imád ul-Mulk in (956), p. 295. Marches against Idar (956), p. 296. After murder of Mahmúd III, p. 310. Gets possession of armoury and treasury, pp. 311, 391, 393, 394. In constant attendance on Sultan Ahmad II, pp. 397, 398, 399, 402, 404, 408, 411, 414. Blocks 'Alam Khán's road to Baroda, p. 415. Becomes Prime Minister to Ahmad II (963), p. 416. Goes over from 'Imád to Násir ul-Mulk, pp. 422, 424. Conspiracy against him by Tatar Khán and Malik ush-Sharq, p. 435. Deserted by all except Ikhtiyár ul-Mulk, p. 437. Obtains help from Portuguese in return for Daman, p. 438. Makes peace with 'Imád, p. 439. Determines to drive the Portuguese out of Daman, p. 440. Throws a cup at his assailants, who kill him and his escort in the fort of Surat (966, Ramazán 27th), p. 444. His character, p. 446.
- 'IMÁD ul-MULK BAJIRÍ of Kawíl (867), p. 166. Joint vazir to Mahmúd II Bahmaní (887), p. 169.
- 'IMÁD ul-MULK of BERÁR, joins Muhammad Khán of Asir, p. 150. Appeals to Bahádur for aid (934), he becomes King as 'Imád Sháh, p. 151. See 'Imád Sháh.
- 'IMÁD ul-MULK. HÁJJÍ, p. 18. He and Azud ul-Mulk Kálú give asylum to Bahá ul-Mulk and accuse two others of the murder, p. 19. Plot to kill him, p. 25. Dies (885), p. 27.
- 'IMÁD ul-MULK KAWÍLÍ (944), p. 60.
- 'IMÁD ul-MULK KHÚSH-QADAM, at D'har (923), p. 103. Advised by unknown stranger (whom our Author declares to have been Prophet Khizr) to attack Mándú while the garrison is celebrating the Holi festival, p. 104. Present at Sikandar's accession (932). Proposes to murder Sikandar and place a younger prince on the throne, p. 133.

- A favourite with Muẓaffar II on account of his mother Bībī Rānī and of his good looks, p. 134. His house guarded to prevent his escaping, his companions desert him, hides in another house, and his own house is sacked. Bahádur orders him to be arrested and shut up in Dilkushá. Táġ Khán reproaches him for his murder of Sikandar. According to Husám Khan, he was hanged. According to others, he was blown from a cannon (p. 140). His bravery at the capture of Mándú, p. 141
- \*IMÁD ul-MULK MAHMÚD, b. Hasan, succeeds Malik ush-Sharq as Lord of Multán (831), pp. 916, 919
- \*IMÁD ul-MULK MUFLĪĤ ul-MULK, son of Tawakkul, known as MALIK JĪŪ, flees from Gujarat to Khándesh (944), pp. 61, 152. Receives Ashta from Bahádur, p. 223. With Bahádur in (942), p. 236. Undertakes to collect the revenues near Aĥmadábád, on condition no questions should be asked, p. 249. Is joined by many nobles on his way from Diu to Aĥmadábád. He spends all that he collects on the huge force that had gathered round him. Attacks Humáyún and is defeated, p. 250. One of Bahádur's nobles in (941), p. 256. After Bahádur's death, p. 263. Accompanied by Šadr Khán, goes to Murbi, p. 267. Flees to Burhánpúr and thence to Mándú, pp. 268, 320. Flees to Mubárák Sháh in Burhánpúr (944) and thence to Qadir Sháh in Mándú, p. 321. Is sheltered by Lord of Mándú, Mallú Khán, p. 322. Murdered (Ramázan 27th, 952), p. 332
- \*IMÁD ul-MULK, *MALIK ul-MULŪK*, sent to Gulbarga, p. 881. Receives many gifts from Muĥammad b. Tughluq, p. 889
- \*IMÁD ul-MULK SARTĪZ (728), p. 159. Favourite of Muĥammad b. Tughluq, p. 894
- \*IMÁD ul-MULK SHA'BÁN SULTĀNĪ, p. 13. Remains vazir on accession of Maĥmúd, p. 14. As result of false charges is put into prison by Maĥmúd I, p. 15. Restored to the vazirate, p. 16. Retires from vazirate (865) and dies shortly after, p. 17
- \*IMÁD ul-MULK SHÁHĪN, made Governor of Delhi (793), p. 902
- \* IMÁM AHMAD, ibn Ibráhīm, also known as Aĥmad Grañ, p. 578. Returns victorious to Harar, being then aged 21 years (932 or 933), pp. 579, 585
- IMÁM al-MIZNI, describes dying words of ash-Shafi'i, p. 513
- IMÁM JUĤAYNA, p. 363
- INDRAPAT, pp. 761, 851
- IQBÁL KHÁN, in service of Maĥmúd Khalġi, pp. 201, 202. See Mallú Fírúzi
- IQBÁL MANDA, Mongol leader in (707), p. 817
- IQLĪM KHÁN, with Bahádur Máhir p. 910
- IRICH, besieged by Babur, p. 945
- \*ĪSÁ, ibn 'Alī al-Hajari, killed in action with Amīr Husayn (921), p. 42
- \*ĪSÁ KHAYL, p. 936
- \*ĪSÁ ULUGH KHANI, p. 470
- ISFIRÁR, p. 680
- ISKANDAR, succeeds Barsbai (933), and occupies Muqrana, p. 47
- ISLAMÁBÁD, conquered by Bahádur (938), pp. 226, 495
- ISLAM KHÁN, title bestowed on Mu-bashshir Rajab, p. 902
- ISLÁM KHÁN, in service of Muĥammad Khīẓr Khan (838), p. 919
- ISLÁM SHAH. See Salīm Sháh
- ISLURIYA, a gate of Aĥmadábád, pp. 607, 614
- ISMA'ĪL, son of Burhán Shah, succeeds to the throne (997), p. 174
- ISMA'ĪL, AMĪR, the Afghan, set up as King of Deogir, he surrenders the fort to Ĥasan Gangú, p. 159. Brother of Malik Mal, p. 882
- ISMA'ĪL CHIRKIS ASAD KHÁN, pp. 71, 72. Lieutenant of Murtaẓa Nizám Sháh, p. 98. Vazir to Murtaẓa for ten years, p. 173. Had come from Yaman with Muṣṭafá Rūmī Khán, treated with much respect by the Portuguese in Chiul. Killed in battle against them (1002), p. 179. Arrived in Diu (938), p. 217. See also under Asad Khán
- ISMA'ĪL KHÁN, Lord of Kalpi, p. 197
- ISMA'ĪL KHÁN MISWANI, p. 486. In service of Shīr Khán, p. 549
- ISMA'ĪL NIZÁM SHÁH, deposed by 'Adil Sháh in (999), p. 171
- ISMA'ĪL SHÁH ŠAFAVĪ, having conquered Khurásán, enters Herat. Allows Bábur to conquer Transoxiana, p. 928
- ISMA'ĪLĪS, how they silenced Fakhr ud-Dīn Rāzī, p. 671
- ISTIYA, the capital of the Súrīs, pp. 653, 660
- I'TIBAR ul-MULK ĤABĪB, first in service of Maĥmúd I; on becoming an amīr joined I'timád Khán, murdered in (968) by Ajdar ul-Mulk, p. 483

I'TIMÁD KHÁN 'ABDUL KARÍM SULTÁNÍ, p. 17. Receives this title (947), p. 272. With Mahmúd III in recovery of Broach, p. 286. Quarrels with Mahmúd III (958), p. 299. Regrets his loss of temper and the dismissal of Afzal Khán, he refuses to leave his house for days together, which much annoyed Mahmúd III, pp. 300, 310. Made Regent (961) with title of *al-Masnad al-'Alí*, pp. 391, 392, 393, 394, 397, 398, 399, 400, 402, 403, 404, 408, 414. Goes to Modása with Tatár Khán, p. 415. Marches from Modása to Jánbú Gánw, p. 416. Guardian of Ahmad II, p. 424. Escapes by night from his house, p. 437. His house plundered by order of 'Imád, pp. 437, 448. Takes Baroda, p. 472. Returns to Ahmadábád, p. 476. Conspiracy against (968), p. 481. Returns disappointed to Modása (Sha'bán, 974), p. 507. In Modása (975) during civil disturbance in Ahmadábád, p. 520. Goes to Mándú and the Dekkan, p. 521. After Muzaffar III had gone over to Ulugh Khán, attacks Cambay, p. 559. Persuades Sayyid Hamíd to surrender to Akbar, p. 563. Left in Ahmadábád with 'Aziz Koka, he is tempted to escape, but is dissuaded by Malik ush-Sharq and Abu Turáb, p. 567.

'IZZAT KHÁN YÁFÍ, QÁZÍ, in command of Bijanagar when attacked by Akbar's troops, p. 64.

\* 'IZZ ud-DÍN, b. Ahmad, b. Durayb Zaydi, Lord of Jázán, p. 42.

'IZZ ud-DÍN, *dabír*, son of 'Alá ud-Dín, *dabír*, killed in siege of Rantambhor (700), pp. 811, 824.

'IZZ ud-DÍN, brother of Nušrat Khán Khaljí, killed by Mongol converts (Ziyá says Ayáz ud-Dín), p. 785. Killed by rebellious Mongols in mistake for Ulugh Khán (according to Husám Khán this took place at Nagor and not at Jalor), p. 790.

'IZZ ud-DÍN 'ABDUL 'AZÍZ az-ZAM-ZAMÍ, poetic epistle to Asaf Khán dated (959), pp. 377 *seq.* His panegyric on death of Asaf Khán, pp. 381 *seq.*

'IZZ ud-DÍN BALBAN KISHLÚ KHÁN, first mentioned in reign of 'Alá ud-Dín when (639) he receives the fief of Nagor, Mándur, and Ajmir, p. 710. Becomes *amir hájib* in Delhi, obtains the fief of Hánsí and the title of Ulugh Khán, p. 711. Governor of Uchcha, p. 715. Deputy Chamberlain, p. 719. Governor of Agra, joins forces with

Qutlugh Khán, p. 722. Joins the Mongols in Multán, p. 723. In Multán on the side of Húlágú Khán, p. 725.

'IZZ ud-DÍN HUSAYN (Súrí) ibn Qutb ud-Dín, called Abus-Saláín, p. 651.

'IZZ ud-DÍN KABÍR KHÁN, Governor of Multán, p. 701.

'IZZ ud-DÍN KHARNÚL, Governor of Herat, p. 669.

'IZZ ud-DÍN MUHAMMAD SÁLÁRÍ, *amir hájib*, p. 695. Governor of Badaon, p. 701.

'IZZ ud-DÍN TUGHRUL TUGHÁN KHÁN al-KHATÁ'Í, Governor of Lak'h-nawti, p. 711. In service of 'Alá ud-Dín, p. 803. Made Governor of Bengal (631), is attacked by the Rái of Jáj Nagar (641), Fakhr ud-Dín Timúr is sent to help him by King of Delhi, p. 962. Retires to Oudh, where he is Governor (642-644), p. 963.

## J

JABALA, a place near Šan'á between two rivers, p. 93.

† JABIR al-BA'DÁNÍ, of Aden, p. 39.

JÁBUQA BEG, Amir of Balkh (913), p. 928.

\* JADID KHAJUĤ, p. 597.

† JADIMA al-ABRASH, b. Malik, b. Amir al-Tanúkhi (al-Azdí), p. 983.

JAGANAT, conquered by Malik Káfur (710), p. 818.

JAGAT (also called Dwáráká), famous for its Hindu idols, pp. 23, 256. Author and his party land in Jagat (961) and are well received by the "infidels" of that place, p. 631.

JAGHATAI SULTANS, p. 934.

JAĤÁNGÍR KHÁN HABASHÍ, Lord of Kirla, p. 72. Habshí chief under the Nizám Sháhís (997), p. 177. Son of Jahángir Khán, son of Rúmí Khán, son of Jahángir Khán, pp. 601, 615.

JAĤÁNGÍR KHÁN QARA HASAN, arrives in Diu (938), pp. 217, 271, 275. Lays a mine under one of the towers of Diu (953) which is blown up with 700 Portuguese, pp. 276, 279. Comes safely out of siege of Diu, p. 282. Receives title of Jahángir Khán al-Majlis al-Mansúr after battle of Diu (953), p. 283. After murder of Mahmud III, pp. 310, 396, 398, 400, 402. Commands artillery, pp. 422, 433, 482. Becomes vazir to Chingiz Khán (968), pp. 483, 496, 583.

JAĤÁNGÍR MÍRZA, in service of Bábur (912), p. 935.



- JAHÁNGÍR QULÍ BEG, with Humáyún in Bengal (946), p. 982. Left in charge of Bengal (945), p. 987. Vainly tries to defend Bengal against Jalál Khán (946), p. 989
- JAHÁN-NUMÁ, a fortress, p. 901
- JAHÁN SHÁH, in Amir Timur's army at capture of Delhi (801), p. 906
- JAHÁNSÚZ, title given to 'Alá ud-Dín Ghúri after his sack of Ghazna, p. 656
- JAHAAR ACHAR RAÍ, Lord of Narwal, p. 716
- JAHAARIYA, a ruffian in the service of Khusrav Khán, p. 846
- JAHOR (*Jahwar, Jahor, Johar, Jawhar*), ritual of self-immolation resolved on by Chámpáner garrison (887), p. 29. *See* Appendix I
- JAIN, idol temples destroyed (689), p. 760. Plundered a second time by Jalál Firúz in (691), p. 762
- JAISALMER, p. 996
- JAITULI (Chaituli), p. 303
- JAJMU, p. 941
- JAJNAGAR, pp. 711, 861, 897, 967
- JAK'HAT, near Pandwa, p. 974
- † JALÁL, b. Tarah al-Yáfi'i, author in Songher in (1012), p. 951
- JALÁL KHÁN, in service of Bahmanis, p. 201
- JALÁL KHÁN, son of Shír Sháh, attacks Humáyún, pp. 982, 988. *See* Salim Sháh
- JALÁL KHÁN BAJKÚH, p. 1066
- JALÁLPŪR, name given to Kichwara by Ghiyás ud-Dín, son of Mahmūd Khaljí, p. 207
- JALÁL ud-DÍN al-GHAZNAVÍ, visits Ghiyás ud-Dín Khaljí (692), p. 960
- JALÁL ud-DÍN, son of Sikandar Lúdí, in charge of Jaumpúr (923), pp. 136, 925
- JALÁL ud-DÍN ABUL-MUZAFFAR MUHAMMAD, son of Raja Kans, converted to Islam. King of Bengal, dies (812), p. 978. Restores the mosques damaged by his father, becomes a Hanafi; endows a college in Mekka; sends gifts to Barsbay in Egypt, p. 979
- JALÁL ud-DÍN FIRÚZ KHALJÍ, p. 750. Minister to Kay Qobad the Balbání, founder of the Khaljí dynasty, p. 751. First Khaljí king of Delhi, ascends the throne in (688), p. 753. His generous treatment of captured rebel nobles, p. 756. Defends his own leniency towards his former enemies, p. 757. Abandons siege of Rantambhor out of regard for Moslem lives, p. 760. Defeats the Mongols under 'Abdullah (691), p. 761. Murdered (Ramazán 17th, 695), p. 775
- JALÁL ud-DÍN HASAN, b. Muhammad, b. Hasan kills his father, destroys the compositions of Hasan-i-Sabbáh and turns orthodox Molsen (607), p. 672
- JALÁL ud-DÍN KÁSHÁNÍ, p. 706. Qázi in Oudh, p. 711. Becomes Qázi ul-Quzát (647), p. 714. Qázi of Delhi in reign of Jalál Firúz, p. 763
- JALÁL ud-DÍN MAHIMŪD (called Sultán Sháh), son of Il-Arslán, p. 663. Getting no satisfaction from the Ghúrids, appeals to Emperor of China, seizes Herat and Merv, p. 664
- JALÁL ud-DÍN MAKHDŪM-i-JAHÁNGÍR, p. 913
- JALÁL ud-DÍN MANGUBARNÍ, son of Mahmūd Khwárazm-Sháh. Governor of Ghazna, Dáwar and Jarrum in (612), p. 688. Pursued by Chingiz Khán up to the banks of the Indus, escapes by crossing the river on his horse (619), p. 693. His final wandering and his death (628), p. 694
- JALÁL ud-DÍN MAS'ŪD, son of Il-tamish, released by his nephew 'Alá ud-Dín and given Qanaui (641), p. 711. Joins his brother Nasir ud-Dín Mahmūd in Qanaui, pp. 714, 718
- JALÁL ud-DÍN MUHAMMAD, b. Bahá ud-Dín Bámiyání, p. 690
- JALANDAR, pp. 713, 1056
- JALANPUR, p. 175
- JÁLUR, pp. 27, 31. Scene of murder of 'Izz ud-Dín (697) (Husám says it was Nagor, *see* p. 789), p. 785
- JÁM, the, of Tatha, p. 898
- JAM, near Khaybar pass, p. 936
- JAMÁL KHÁN, son of Ulugh Khán and Ambar Nasim, p. 542
- JAMÁL KHÁN (Sarwání), p. 950
- JAMÁL KHÁN HABASHÍ, p. 71. Killed in battle (1001), p. 73. Sets up Ismá'il Nizám Sháh (997), p. 175. Chief under Nizámsháhís (997), p. 177. Severely wounded in battle against 'Adil Sháh (999), p. 179
- JAMÁL KHÁN MANDWÁLÍ, of Mándú, pp. 480, 487
- JAMALPŪR, village near Broach, p. 521
- JAMÁL ud-DÍN 'ALLÁMÍ BISTÁMÍ, becomes Shaykh ul-Islám in (653), dies (657), p. 721
- JAMÁL ud-DÍN BAŚRÍ, purchased and educated by Ghiyás ud-Dín, who brings him to Delhi, p. 726
- JAMÁL ud-DÍN CHUST QABÁ, who brought Il-Tamish to Mu'izz ud-Dín in Ghazna, p. 686

- JAMÁL ud-DÍN MUHAMMAD, only son of Author, born in (984), dies in (985). Author's ode on his death, p. 619
- JAMÁL ud-DÍN MUHAMMAD, b. Afsh al-Yamani (972), p. 496
- JAMÁL ud-DÍN MUHAMMAD, b. Husayn al-Mahá'imí, p. 538. Goes with Ulugh Khán to Dolqa (Rajab, 980), p. 563
- JAMÁL us-DÍN MUHAMMAD al-'AMÚDÍ, p. 520
- JAMÁL ud-DÍN NÍSHÁPÚRÍ ULUGH KOTWÁL, p. 722
- JAMÁL ud-DÍN QADIR KHÁN, one of the three Jaláli nobles spared by 'Alá ud-Dín Khaljí, p. 783
- JAMÁL ud-DÍN SHAYKH, of Uchcha, p. 894
- JAMÁL ud-DÍN YÁQÚT HABASHÍ, a favourite of Queen Razíya's, put to death, p. 704
- JÁM FÍRÚZ, p. 137. In (926) with help of the Mughals drives Jám Saláh ud-Dín out of Sind. On murder of Daryá Khán his vazir flees to Gujarat, where Muza'ffar II gives him a *viláyat* (929). On death of Muza'ffar he returns to Sind, but is driven out again by the Mughals and joins Bahádur in (935), who promises to put him back in his kingdom. His daughter marries Bahádur, but in disturbance which followed Humáyún's quarrel with Bahádur, he leaves, p. 138
- JAMÍD KHÁN, brother of Tátár ul-Mulk Ghúrí, p. 291. ? Hamíd
- JAMÍL and DUGHÁN, two Egyptians in service of Amír Husayn, p. 44
- JAMMU, the Rái of, captured by Tamerlane, p. 908
- JÁM NANDA, Sultan of Sind, ancestor of Ásaf Khán the vazir, pp. 336, 339
- JÁM ŠALÁH ud-DÍN, a relation of Jám Fírúz, arrives in Champaner and is well received by Muza'ffar II. He disputes throne of Sind with Jám Fírúz, p. 137
- JAMSHÍD KHÁN, p. 175
- † JANADÍ, quoted, p. 93
- JANAGADHA, belonging to Ráná Kumpha, conquered by Ghiyás ud-Dín, son of Mahmúd Khaljí (859), p. 202
- JÁN AHMAD CHINGIZÍ, amir, pp. 448, 456, 460
- \* JANBALA, p. 592. (Basset, Gendelielo), p. 593
- \* JANBALAW RAS, an Abyssinian chief, p. 597
- JÁN BEG ATKA, p. 939. With Humáyún in his expedition against Ráná Sanga (933), p. 941. General of Bábur at Khánwa (933), p. 943
- JANBEGÍ, vazir, p. 74
- JANBU, in Jhalawar, p. 323
- JÁNBÚ, river, p. 456
- JANBUGANW, pp. 401, 416, 427
- JANDUS, p. 977
- JANBUSAR, village, scene of an encounter between Bijlí Khán and a party of Mughals (D'il Hijja, 975), p. 526
- \* JARAD ABAWI, son of Arish, p. 585
- \* JARAD ABDUN NASIR, pp. 592, 598
- \* JARAD ARISH, p. 585
- \* JARAD BURHAN, p. 594
- \* JARAD OTHMAN, ibn Jawhar, p. 596
- \* JARAD SHAM'IM, p. 594
- \* JARAD SIDDIQ, p. 596
- JARAN MANJHUR, site of victory over the Mongols by Ulugh Khán and Zafar Khán in (696) (Zíyá gives Jaland'har), p. 783
- \* JARÍ, a Somali tribe (Basset, Girri), p. 590
- JARIAR (Japriar in the Tuman of Nang Nahár), p. 1047
- † JÁR ULLÁH, name given to Zamakhshari on account of his long residence in Mekka, p. 127
- † JÁR ULLAH, ibn Fahd al-Makkí, author of a supplement to the *Zaw al-Lámi*, died (954), pp. 50, 117
- JARÚM, p. 663
- JARUN, p. 658
- JASRATH, Lord of Tilhar (826), p. 915. Captures Lahore (835), p. 917
- \* JATRA'IL, the Somali, p. 590
- JAUNPÚR, history of, pp. 134-137. Captured by Bábur (934), in (935) the Afghans try to set up Mahmúd, son of Sikandar Lúdí, in Jaunpúr, but are driven out by Bábur, p. 136. Captured by Humáyún (939), governed by Salím Sháh, son of Shír Sháh, on return of latter to power; finally merged in the kingdom of Delhi by Akbar, p. 137. Captured by Bábur (934), p. 933
- JAVANESE mercenaries, p. 290
- JAWHAR ÁFTÁBJÍ, Humáyún's faithful servant and biographer, with him in Persia, p. 1012
- JAWHAR DÜRMISH, an Abyssinian, pp. 453, 464
- JAWHAR MUŠTAFÁ, commander of a Baroda fort (967), p. 457
- JAWHAR, *SHARÁBDÁR*, cupbearer in service of Ulugh Khán, pp. 470, 495. Sets out on pilgrimage in one of Ulugh Khán's ships, p. 496
- JAY BAHÁDUR UZBEK, p. 998



JAY SINGH, son of Gangadās, Lord of Chāmpānār engaged in pillaging in Aḥmadābād district, p. 21

JAYTALPUR, near Aḥmadābād, pp. 506, 546

JAYTI, an elephant, pp. 500, 522

JAYTULI, p. 311

JAYYASH, son of Najah, King of Zabīd, Governor of Tihāma, died in (498), verses of his quoted, pp. 58, 90. Relates what he saw in India, p. 94. Rules Tihāma from (482 to 492), p. 96

JAZAL 'ALĪ, p. 443

JAZAN, p. 39

† JAZARĪ, MUHAMMAD, ibn al-Jazari, one of al-Mizzi's teachers, p. 37

\* JEDAYA, a tribe, p. 597

JHAJIR (Jhajir, Jhajjar), pp. 904, 977

JHALAWAR, the jagir of 'Imād ul-Mulk, pp. 321, 399, 400

JHALTAMBI, p. 556

JHAYN, p. 202. Captured by the Khaljis, p. 799

JHIRKAND, p. 982

JHŪJHĀR KHĀN, AMĪR of Khāndesh, p. 61. Formerly a slave of 'Adil Khān III, father of Mubārak Shāh, p. 431. He and Atil Khān join I'timād, p. 439. Amir of Mubārak Shāh, killed in battle against Khudāwand Khān at Surat (966), and buried in Sulṭānpūr, p. 440

JHŪJHĀR KHĀN BILĀL HABSHĪ "al-KABĪR," pp. 61, 272, 275. Killed by a bullet at siege of Diu (Jumādā II, 953), on the point of stepping from a ladder on to the wall, pp. 276, 332. His tomb at Sarkhej, p. 432

JHŪJHĀR KHĀN MARJĀN RŪMĪ-KHĀNĪ, pp. 410, 419, 438, 441. Goes to help the "Malik" (Sayf ul-Mulūk), p. 448. Spoke good Turkish, pp. 460, 466. Kills a Habshī with his sword, pp. 472, 486, 501, 507, 515, 518. Leaves Ulugh Khān, p. 535. First in service of Yāqūt Ulugh Khān in reign of Sultan Ahmad obtains his title and the estate of Munda; Ulugh Khān gives him his horse Duldul, adds Bahmanul to Munda; appointed executor by Yāqūt, enters service of Yāqūt's son Muḥammad, p. 537. On hearing that his son, a wounded prisoner, had been kindly treated by Sayf ul-Mulūk, writes and thanks his former friends (980), p. 558. His son being sent back to him, writes to ask forgiveness of Ulugh Khān, and promises to return to him (Jumādā II, 980), p. 559. His character, p. 578. Adopted brother to Yāqūt Ulugh Khān; leaves Mu-

hammad Ulugh Khān, joins I'timād, and stays with him till the arrival of Akbar, when he rejoins Ulugh Khān; he and Ulugh submit together to Akbar, they embrace, and weep on meeting. When he is being bound he utters abusive words towards Akbar in public, but Akbar takes no notice of the matter until after he has captured Surat. Crushed to death by an elephant in the presence of Akbar (980), p. 581. His two wives remain with Akbar till the end of Akbar's life. His body taken in (981) from Broach to Aḥmadābād and buried by his son, between Bilāl Jhūjhar Khān and Yāqūt Ulugh Khān, p. 582. List of his nobles and his army, pp. 583, 641, 642

JHUTANA, pp. 485, 489, 491, 513

JIDDA, pp. 39, 46, 496

JIGDALIK, p. 936

JĪJĪ ANAGA, p. 998. Mother of 'Aziz Kokiltāsh, p. 1012

JĪLAM, conquered by Ghiyāṣ ud-Dīn Ghūrī, pp. 663, 713

JĪLAM, river, p. 937

JĪŪ SHĀHĪ, pp. 1047, 1060

JOGNI, Hindu word for *Rijāl ul-Ghayb*, pp. 418, 470. See Appendix II

JUD mountains, pp. 681, 735

JUNAGAR, pp. 19, 392, 393, 606

JŪNA, QADĪM, MALIK, *na'ib wakil*, pp. 782, 950

JUNAYD BIRLAS, SULTĀN, present at battle of Panipat (932), pp. 938, 942

JUNAYD LŪDĪ, pp. 501, 515, 557

JUNER, a hill fortress in Dekkan, pp. 117, 166, 174

JUSH-AB-i-GARM, near Takinābād, p. 655

JŪZAJĀNĪ QĀZĪ, MINHĀJ-SIRĀJ, the historian leaves Khurāsān in (623) on account of the Mongol invasion, p. 695. Reaches Delhi in (625), p. 698. Is favoured by Queen Raziya, p. 703. In the army in (639), present in Delhi while it is besieged by the vazir Muḥaddib ud-Dīn, p. 709. Having resigned his Qāziship in (639), goes first to Badaon and then to Oudh and to Karra, and finally to Lak'hnauli, where he remains for two years, p. 711. Joins Balban, who makes him Qāzī of Gwalior and restores his former possessions to him, p. 712. Sends presents to his sister in Khurāsān, taking them himself as far as Multān, p. 715. Explains that he has been an eye-witness of what he has recounted down to A.H. 658, p. 724. Quoted for early history of Bengal, p. 953

## K

- KABÍR KHALÍFATÍ, with Fírúz Sháh in (745), p. 878
- KABÍR KHÁN, son of Ásaf Khán of Khándesh, p. 82
- KABÍR MALIK, *jámadár* to Muḥammad Tughluq, p. 871. Dies in Delhi (753), p. 885
- KÁBUL, conquered by Ghiyás ud-Dín Ghúrí (569), p. 663. Occupied by Humáyún (12th Ramazán, 952), p. 1018
- KADARAGANG (?), near Sarkdawári, p. 869
- KADRA, town in Yaman, founded by al-Ḥusayn, b. Saláma, p. 91
- KÁFÜR HAZÁR DÍNÁRÍ, MALIK, brought from Cambay by Nuṣrat Khán and presented to 'Alá ud-Dín Khaljī, p. 789. Sent against Deogir in (708), p. 817. Becomes *na'ib* and commander-in-chief, is sent to Urankal, p. 819. Becomes regent to the boy king Shiháb ud-Dín Khaljī, p. 837. Put to death (711) after 35 days of authority, pp. 838, 860
- KÁFÜR MALIK MUHRA-DÁR, p. 860
- KÁFÜR TAWÁSHÍ, slave of 'Alá ud-Dín Khaljī, pp. 155, 156
- KAHMAR (Kahmard), p. 1041
- KAHR, a ford over the Ganges, p. 732
- KAITAL, battle of, in (638), p. 704
- KAITHAR (Elliot, Katcher), p. 732
- KAJ (Kach, Cutch), "The armies of 'Irāq used to enter India by this road, but nowadays the roads are too rough," p. 298
- KAJAD'HAR, Rai of Ajmir, p. 203
- KAJAH KUT, pp. 936, 937
- KAJURAN, a castle in Fírúz Kúh, pp. 653, 660
- KALA CHOTRA, a stone bench made for Bahádur in Aḥmadnagar, p. 151
- KALAÍTGAR, name of a river near Badaon, p. 755
- KALÁN BEG, b. Mawláná Muḥammad Haydar, p. 936
- KÁLANÚR, p. 937. Where Akbar received news of Humáyún's death, p. 1064
- KALAOGAN, p. 1020
- KALA PAHAR, p. 535. Under Sayf ul-Mulúk (980), p. 558. Brother of Sikan-dar Súr, at battle of Sirbind (962), p. 1058
- KALBARJA, Kalbarga, Kalbarka, Gulbarga. *See* Kulbarga
- KALIM ULLAH, son of Walfullah, nominal King of Dekkan, p. 152. Last of Bahmanis, p. 170
- KALINJAR, pp. 237, 1000
- KALIYAKOT, p. 113
- KALIYUN, in Khurásán, p. 662
- KÁLNA, pp. 59, 82
- KÁLPÍ, pp. 230, 939
- KALU SULTÁNÍ, officer of Maḥmúd I, p. 15. Obtains title of 'Azud ul-Mulk, p. 16. He and 'Imád ul-Mulk Ḥájji give asylum to Bahá ul-Mulk and accuse two others of the murder, p. 19
- KAMÁL KHÁN, vazír to Muḥammad Khizr Khán (836), p. 919
- KAMÁL KHÁN GAKKAR, son of Sultán Sarang, waits on Akbar at Jalandar (963), p. 1065
- KAMÁL ud-DÍN, grandfather of Author, p. 626
- KAMÁL ud-DÍN ABU L-MA'ÁLÍ, councillor of Jalál Fírúz, p. 770
- KAMÁL ud-DÍN BÁRBAK, conquers Jalor in (709), p. 789
- KAMÁL ud-DÍN KURG, sent to quell a rebellion in Gujarat is killed by rebels (711 or 716), pp. 826, 840
- KAMÁL ud-DÍN ŠADR-JAHÁN, QÁZÍ (721), p. 860
- KAMARÁN, island, p. 39. Destroyed by the Portuguese (919), p. 40. Egyptians build a fort in (921), pp. 41, 219
- KAMBAS, river (corruption of Karmnasa), p. 988
- KAMBAYA. *See* Cambay
- KÁMIL KHÁN SHAYKHÚ ibn 'Abdul-Wahháb Multání, advises Muẓaffar III to surrender to Akbar, p. 563
- KÁMIL ul-MULK in service of 'Adil Sháh of Khándesh, pp. 73, 605
- KAMPHAL, p. 867
- KAMPILA, pp. 158, 732, 867
- KÁMRÁN MÍRZÁ, son of Bábur, arrives in Gujarat on his way to make the pilgrimage, p. 319. Left in charge of Qandahár (928), p. 933. In Qandahár (932), pp. 937, 947, 986. In Lahore (945), p. 987. Lord of Kábul and Lahore, p. 990. Orders the infant Akbar to be brought to him from Qandahár; he places the infant in charge of Khánzáda Begum, p. 1012. Takes the infant Akbar from Khánzáda Begum's house and entrusts him to one of his wives, p. 1015. Orders all the women folk to enter the citadel of Kábul, when Humáyún approaches (detail not mentioned by Abul-Faẓl). Finding himself deserted by so many of his officers and men in Kábul, sends messages of apology to Humáyún in order to gain time and move off in the darkness of night, p. 1017.

- Flees in the night from Kábul to Ghazna, p. 1018. His adventures after his flight from Kábul; finally reaches Bhakkar in Sind, marries daughter of King of Tatha, p. 1021. Takes Ghaznin by surprise and proceeds to Kábul (953), which he again occupies; puts to death a number of Humáyún's officers, p. 1022. Finding no way out of his difficulties determines to kill the women and children in Kábul; kills the wife and three children of Bábur and throws their bodies over the wall. He exposes the child Akbar to the enemies' guns, p. 1025. In despair sends apologetic messages to Humáyún. He escapes from Kábul and goes towards Badakhshán (954), p. 1026. Arrives in Balkh (954), p. 1027. Encounters the troops of Humáyún near Tāliqán and is put to flight (955), p. 1030. Shoots a letter with an arrow into Humáyún's camp, p. 1031. Acknowledges Humáyún's sovereignty, surrenders the revolting chiefs, and sets out on pilgrimage (955), p. 1032. On (Rajab 17th, 955) meets Humáyún in Bádámbara, p. 1033. His non-arrival when called to Balkh, p. 1037. His behaviour while Humáyún was in Balkh (956), p. 1038. Hearing that Humáyún had been wounded rejoices and sets out to attack Kábul, which surrenders to him. Goes out to encounter Humáyún, taking the child Akbar with him, p. 1042. Disguised as a qalandar flees to Malik Muḥammad of Lamghán, p. 1044. Again collects an army, p. 1045. Makes night attack on Humáyún at Jariar (958), p. 1047. Flees into India (958) and takes refuge with Sultán Ádam Gakkar, p. 1049. Tries to enlist sympathy of Salím Sháh (959), he goes to Delhi; fearing imprisonment he escapes in disguise, p. 1050. Brought before Humáyún by Sultan Ádam (959). The chiefs petition Humáyún to put him to death. He refuses, but causes Kámrán's eyes to be put out (960), p. 1051. Is allowed to go on the pilgrimage, p. 1052. Makes the pilgrimage three times and dies in (964), p. 1053.
- KÁMRÚD, pp. 685, 955. Becomes capital of Ikhtiyár ud-Dín Yuzbeg; vast treasure left there by Gushtásp discovered by him; he is compelled to leave it by the machinations of the Rái, p. 964.
- KANARA (Bijápúr), pp. 33, 117
- KANDALÖR, near Kankariya tank, p. 548
- KANGRA, attacked by Mongols in (705), p. 815
- KANG RÁÍ, Governor of Narain, p. 815
- KANHAR DEO, Lord of Jalor, p. 788
- KANIR. See Kaniz
- KANIS (? GANESH) RAO, brother of Medni Rai of Mándú, accompanied Bahádúr on his visit to the Portuguese Captain (943), p. 252
- KANIZ, locality near Maḥmúdábád (*M.-i-S.* reads Ganj), pp. 236, 396, 401, 500, 507, 522, 561
- KANKARIYA, tank, pp. 116, 394, 407, 424, 439
- KANKHAR, Lord of Karnal, pp. 437, 885
- KANOR, captured by Bahádúr (938). In the reign of Násir ud-Dín Khalji, Sultán of Delhi, it had passed into infidel hands, p. 226
- KANS RÁÍ, conquers Bengal, dies (797), p. 978
- KANTH, p. 883
- KANTHA D'HALUHAR, p. 27
- KANT'HIR, p. 898. River, p. 916
- KAPARBANJ (Kapadvanj), p. 5. Battle of (955), pp. 10, 399, 422.
- KAPURCHAND, son of Girisingh, son of Dungarsi of Gwalior, p. 207
- KARA, belonging to Girmal, captured by Ahmad I of Gujarat, pp. 19, 154
- KARALU, p. 422
- KARAMIS, p. 669. See Kiramis
- KARANJ, a place near Ahmadábád, p. 171
- KARAN RÁÍ, of Nahravála (Karna Vaghela, called Karan Ghelo), pp. 784, 789
- KARBAZ, MALIK, Ikhtiyá ud-Dín (Raverty reads Kurez), Amír of Ghazna for the Khwárazm Sháh, p. 692
- KARHRA, a fort captured by Khalji generals in (873), p. 207
- KARI, a district and village belonging to I'timád Khán, pp. 431, 485, 488, 489. Battle of (980), p. 600. The key to Bengal, p. 982
- KARÍ, river, pp. 17, 398, 399, 401, 422
- KARKARÍ, a ford, pp. 397, 400, 428
- KARKUN (Gurgaun), p. 199
- KARMARÍ, p. 27
- KARMNASA, a river, p. 988
- KARNALA, hill in Berar (probably a mistake for Narnála), *q.v.* pp. 166, 884
- KARRA (Karha), pp. 714, 729, 752, 897, 977. Karra and Manikpúr, p. 773
- KARUD, p. 496
- KARUND, in Thalner district, p. 52
- KARUN ud-DÍN ZÁHID, p. 701
- KARZWAN, p. 680
- KÁSHGHAR, conquered by Muḥammad Khwárazm Sháh, p. 669
- KASHLI, p. 658
- KASHMANDI, p. 953

- KAT'HA, a ferry near Judh, p. 779  
 KATIHAR, p. 807  
 KATITANA, near Junagar, pp. 22, 631  
 KÁWÍL, near Asir, overlooking Ilichpúr, pp. 59, 77, 166  
 KAY KÁ'US SHAMS ud-Dín, infant son of Mu'izz ud-Dín, son of Násir ud-Dín, son of Balban, ascends the throne (688), the last of the Ghúrids, p. 751  
 KAY KHUSRAW, son of Qá'án, son of Balban, p. 736. Though nominated to succeed sent off to Multán, p. 737  
 KAY QOBÁD, son of Bughra Khán, son of Balban, p. 736. Succeeds his grandfather Balban with the title of Mu'izz ud-Dín, p. 737. *See* Mu'izz ud-Dín  
 KAYTAL, p. 719. A fief held by Jalál ud-Dín while he was *Sarjándár* to Balban, p. 759  
 KHADÍJA, daughter of Šafar Khán, married to Jahāngir Khán, p. 481  
 K'HADUNI, p. 202  
 K'HALA (Kalhoras), a people on the Rann of Cutch, p. 22  
 KHALAF 'ARAB al-AḤSÁ'I, horse dealer from Najd, p. 162  
 \* KHÁLID al-WARRÁDÍ, p. 594  
 KHALÍL SHÁH, an infant found in Mahmúd III's hareem selected for succession, p. 312  
 KHALJ, in the Garmsir of Ghúr, original home of the Khaljis, p. 959  
 KHALJÍ, tribe in Ghúrid army, p. 656  
 KHALJÍ ibn Dá'úd, p. 264  
 KHALJÍ NÁMA. *See* Siráj ud-Dín Sāwí, p. 759  
 KHALJÍPÚR, p. 201  
 KHALJÍS of MANDÚ, history of, pp. 197—217. Origin of the name, p. 197. Amírs of, retain their rank and estates after Málwa became part of Gujarát, p. 217. First army of, arrives in India (623) from Khorazmia, p. 698. Rise of, p. 753. Origin of their rise, p. 960  
 KHAMAD HALOR, a walled building on the Kankariya tank (*M.-i-S.* text Khamador, Bayley Ghatmandol), p. 323  
 K'HAMBÁYA. *See* Cambay  
 KHÁMIS, name of a ship's captain, p. 630  
 KHÁN 'ÁLAM, title of, conferred on Sikandar Uzbek (964), p. 1066  
 KHÁN az-ZAMÁN, p. 493. Title conferred on 'Alí Khán Uzbek (964), p. 1066  
 KHÁN az-ZAMÁN GULABÍ, in service of Ibráhím Mírzá (978), p. 534  
 KHÁN BÁBÁ. *See* Shiháb ud-Dín  
 KHANDAR, a fort near Rantambhor, p. 940  
 KHANDARI, port near Diu, line 3, p. 274  
 KHANDES (*sic*), a dependency of Delhi, p. 87  
 KHĀNDESH, history of the Kings of, pp. 51—87  
 KHĀNDRI, p. 421  
 KHANGHUT, p. 263  
 KHĀN-i-KALĀN, Lord of Nagor, announces the arrival of Akbar, p. 559  
 KHĀN JAHĀN, son of Khān Jahān, vazir to Fīrūz Shāh, brings false charges against Muḥammad, son of Fīrūz, is attacked in his house and flees to Mewāt, p. 899. Is brought from Mewāt and put to death (790), p. 900  
 KHĀN JAHĀN, FĪRŪZ FĪRUZÍ, vazir to Tughluq Shāh II (790), p. 901  
 KHĀN JAHĀN ḤABASHÍ, with 'Imād ul-Mulk, son of Ikhtiyār, in (982), p. 615  
 KHĀN JAHĀN MALIK LADAN KHALJÍ, a Khāndesh noble, pp. 51, 54. Son of Dá'úd Khán, Amír of Burhānpur, p. 55. Receives title of Khān Jahān, p. 57. Appeals to Nizām Shāh Bahrí for help against 'Adil Khán III, p. 58  
 KHĀN JAHĀN MAQBŪL, the vazir, dies (772) (*see also* Ulugh Qutluḡh), p. 898  
 KHĀN JAHĀN MUNÍR SULTĀNÍ, pp. 2, 10. Lord of Kálpí flees to Chanderi (Násir, son of 'Abdu'l-Qádir), p. 200  
 KHĀN JAHĀN PŪRBÍ, commander of Asir, p. 67  
 KHĀN JAHĀN SHĪRÁZÍ, one of Bahádur's nobles in (941), pp. 256, 506  
 KHĀNJÍ SHITĀB KHĀN, p. 552  
 KHĀN JIU, son of Dá'úd Ikhtiyār Khán, arrives at Mándú with artillery, p. 223  
 KHĀN KHĀNÁN, title of Aḥmad, brother of Fīrūz Shāh Bahmaní (*q.v.*)  
 KHĀN KHĀNÁN, title conferred on Husām ud-Dín, brother of Khusraw Khán, p. 848  
 KHĀN KHĀNÁN. *See* Ibn Aḥmad  
 KHĀN KHĀNÁN. *See* Khurram Khán  
 KHĀN KHĀNÁN, son of Jalál ud-Dín Fīrūz Khaljī, p. 755. Dies in Kilughari in (689), p. 760  
 KHĀN KHĀNÁN, brother of Khizr Khán (Sayyid of Delhi), conquers Sind, p. 137  
 KHĀN KHĀNÁN, son of Muḥammad Shāh, son of Fīrūz, p. 902  
 KHĀN KHĀNÁN 'ABDU'R-RAHÍM, son of Bayram Khán, commander-in-chief of Akbar's troops in Mándú, p. 75. In Dawlatábád (997), pp. 175, 180

- KHÂN KHÂNÂN KHITÁÍ, a Gujarat general, made wounded prisoner (962), p. 411
- KHÂN MÍRZÁ, Lord of Badakhshán, dies (926). Cousin of Bábur, pp. 932, 935
- KHÂN PŪR, p. 192
- KHÂN SARVAR, a tank, pp. 6, 480
- KHÂNŪ. *See* Malik Khánú
- KHÁNŪM, QILIJ, "Madame Sword," p. 515
- KHÂN UZBEG, p. 927
- KHÁNWA, battle of (933), p. 942
- KHÁNẖÁDA BEGUM, sister of Humáyūn, p. 1012. Dies in Qandahár (952), p. 1017
- KHARBA, an island in the Caspian, p. 692
- K'HARELA RAI, p. 206
- KHARID, p. 941
- KHÁRIJÍ. *See* Shír Khán
- KHARKAN RAI, of Kanthir, p. 898
- KHARMILS, p. 654
- KHATÁ'Í KHÁN, in Mahmúd Sháh's army at capture of Delhi by Amír Tímúr (801), p. 906
- KHATÍL KHÁN, son of Mahmúd I, Governor of Dhunduka, p. 32
- KHATÍL SULTÁN, in Amír Tímúr's army at capture of Delhi (801), p. 906
- KHATÍR KHÁN, supersedes Nuṣrat Khán as vazír in (695), p. 782
- KHATÍR KHWÁJA (721), p. 860
- KHATLÁN, captured by Bábur (917), p. 929
- KHATU, near Nagor, p. 1
- KHAWÁSS KHÁN, in service of Muhammad Khalfi (870), p. 205
- KHAWÁSS KHÁN AFGHÁN, leader in Shír Sháh's army, pp. 982, 988. Opposes accession of Salím Sháh, p. 1001. His impartiality in the dispute between Salím Sháh and 'Adil Khán for the throne, p. 1002. Orders his own servant to cut off his head while he is at prayer; his tomb visited by the pious; his amazing generosity to the poor; how he burnt shirts when wood was short in his public kitchen; his behaviour at the battle of Chausa. Refutation of charge of hypocrisy brought against him by Abu'l-Fazl, p. 1003
- KHAWÁSS ul-MULK, Amír of Behar (791), p. 902
- KHAYBAR pass, p. 935
- KHAYRAT KHÁN, title bestowed on Yáqút Sultání Habashí when he succeeds 'Imád ul-Mulk as sword-bearer to Mahmúd III, and drives the Sultan's horse-litter (956), p. 297. After murder of Mahmúd III, p. 310
- KHAYRAT KHÁN BILÁL FALAH KHÁNÍ, first vazír, pp. 406, 407, 410. Receives title of Khayrat Khán when Ulugh Khán Muhammad succeeds Ulugh Khán Yáqút, p. 432. Imprisoned; on being released joins I'timád Khán, who makes him an amír, pp. 438, 470, 484. Vazír to Ulugh Khán Muhammad, p. 491. Dies of rheumatism (970), circumstances of his death, p. 492
- KHAYRAT KHÁN MUHAMMAD, son of Yáqút Ulugh Khán, p. 398. Succeeds to rank and title of Ulugh Khán Yáqút, pp. 402, 409, 411. Sent for on his father's illness, p. 432. (For further ref. *see* Ulugh Khán Muhammad Khayrat Khán)
- KHAYR ud-DÍN, a Turkish admiral, sets out for the Yaman; he kills Salmán with a sword (935), p. 219
- KHAYR ud-DÍN, son of Yáqút Salmání, p. 604
- KHAYR ud-DÍN JÁNÍ, p. 914
- KHINK SUWÁR, SAYYID HUSAYN, p. 6
- KHIRA, a village, p. 224
- KHIRKÍ PARAMBUR, a *Khawakha* or postern gate in the walls of Aḥmadábád, p. 325
- K'HIRLA, p. 198
- K'HITAL, p. 866
- KHIZR, son of Muḥáfiz Khán, enters the Pál country, p. 28
- KHIZRÁBÁD. *See* Chitor, p. 786
- KHIZR KHÁN, son of 'Alá ud-Dín, made Governor of the hill country after capture of Chitor, p. 786. Made heir apparent, gives himself up to debauchery, p. 825. Imprisoned in Gwalior, his eyes put out by Malik Káfúr, p. 837. Brother of Qutb ud-Dín murdered by his order (718), p. 842
- KHIZR KHÁN al-MASNAD al-'ÁLF, son of Sayyid Mardán, in Multán (798), p. 904. Proclaimed King of Dibalpur and Multán (802), p. 909. Seizes all Mahmúd Sháh's states excepting the Doab (810), p. 911. Defeats Dawlat Khán at Sur (816), p. 912. Ascends the throne (717) (*see* Rayát-i-a'lá), p. 913. Dies (824), p. 914
- KHIZR KHÁN HAZÁRA, p. 1012. Deserts Kámran in Qandahár and hides. His own description of the painful situation in which he now found himself given by Author, but not by Abul-Fazl, p. 1014

- KHIZR KHWĀJA KHĀN (husband of Gulbadan Begum) with other nobles deserts from Kāmrān in Qandahār and joins Humáyūn, p. 1014. Left in charge of the Panjab when Akbar marches on Delhi (964), p. 1065. Having been left in charge of the Panjab when Akbar marched against Hīmūn, is driven into Lahore by Sikandar Sūr, p. 1066
- KHIZR SHĀH, b. Muḥammad Shāh Sūr Jalāl ud-Dīn, succeeds his father in Bengal; meets and defeats Mubārīz Khān and Hīmūn (961), p. 1006
- KHOKA, p. 399
- KHOKHARS, the, a tribe, pp. 681, 682, 916
- KHUDĀBANDA, a commander (980), pp. 556, 557
- KHUDĀWAND KHĀN, commander-in-chief to Murtaza Nizām Shāh of Ahmadnagar, p. 62; (1000), p. 72; (1001), p. 73. Brother of Afzal Khān of Khāndesh, p. 86
- KHUDĀWAND KHĀN, brother of Āsaf Khān (of Gujarat), p. 288. Murdered (961), p. 306
- KHUDĀWAND KHĀN 'ABDUL-HALĪM, ibn Hamīd ul-Mulk, succeeds Afzal Khān in (954), p. 285
- KHUDĀWAND KHĀN BAT'HRI, Lord of Mahur, pp. 150, 170
- KHUDĀWAND KHĀN MAJD ud-DĪN MUḤAMMAD al-ĪJĪ, vazir, takes presents and supplies to Mahmūd Khaljī in Bhakor (921), pp. 103, 118. Is sent by Muẓaffar II to bring back Bahādur, but does not find him, p. 122. Present at Sikandar's accession (932), p. 133. Indisposed when Bahādur enters Chāmpāner, watches the procession from his house, pp. 140, 192. Sent to Ujjain (938), pp. 223, 226. Appears as prisoner before Humáyūn, who treats him well, p. 241. Is consulted by Humáyūn in (942) (see Erskine, *Hist. of India*, Vol. II, p. 76, where he is wrongly supposed to be Rūmī Khān), p. 250. One of Bahādur's nobles (941), pp. 256, 338
- KHUDĀWAND KHĀN MALIK 'AY-LAM, son of Yūsuf, mosque built by, pp. 7, 25. Imprisoned and removed from Vazirate, married to sister of Mahmūd I, p. 27
- KHUDĀWAND KHĀN RAJAB, son of Khudāwand Khān Šafar, pp. 399, 400. Governor of Surat, present at battle near Nosari (962), p. 412. Lord of Surat, pp. 415, 440, 442. Murders 'Imād ul-Mulk Aslān Rūmī and burns his beard (966), p. 444. His character and musical talent, p. 481. Murdered in (968) by Bijli Khān and his head sent to Chingiz Khān, p. 482. Chief of Rūmī-Khānis, p. 579
- KHUDĀWAND KHĀN ŠAFAR SAL-MĀNĪ, the Turk, p. 217. In Kāmarān, p. 219. *Wakīl* to Rūmī Khān, meets Bahādur in Diu, pp. 243, 258, 261. Is captured and made to promise he will remain in Diu as a merchant, p. 262. Sent to co-operate with Sulaymān Pāsha, p. 266. Receives title of Khudāwand Khān in (945), pp. 271, 272. Killed by splinter at Diu in (953), p. 276. Murders 'Imād ul-Mulk Malik Jūi (952), pp. 332, 399, 400, 440, 442, 475. Chief of Rūmī-Khānis, p. 579
- KHUDĀWAND KHĀN YĀQŪT, Ḥabashī chief under Nizāmshāhis (997), p. 177
- KHUDĀWAND KHĀN YŪSUF, son of Rustam Khān, in Surat (975), p. 528. Title conferred on him (978), p. 533. Dies in Surat (978), p. 534
- KHUKLA, p. 298
- KHUR, p. 867
- KHURĀSĀN in (588), divided among the Ghuzz, the Ghūrīds, and the Sanjarīds, p. 663
- KHURĀSĀN KHĀN MĪRZĀ MUQĪM, in vanguard of Bahādur's army at Mandesur, p. 240. One of Bahādur's nobles in (941), pp. 256, 519. Joins Akbar, pp. 563, 603, 606. With 'Imād ul-Mulk, son of Ikhtiyār, in (982), p. 615
- KHURRAM KHĀN, a learned theologian, is asked by Muẓaffar II to take money from the treasury and distribute it among the poor. (A very different account in *M.-i.-S.*, see trans., p. 117), p. 129
- KHURRAM KHĀN, KHĀN KHĀNĀN, becomes chief of the Silāhdārīs with the title Khān Khānān, pp. 142, 152. In service of Bahādur at Māndū, p. 194
- KHURSA, the Rāi of, pays homage to Fīrūz Shāh, p. 974
- KHURSHĪD, daughter of Nanna Rāi of Baglana, married to Ghiyās ud-Dīn Khaljī (called Rāi Khurshīd), p. 209
- KHURSHĪD KHĀN TAWĪL YĀQŪT RŪMĪ-KHĀNĪ, pp. 441, 474, 580
- KHURUSH GHŪRĪ, amir, p. 667. Sipāhsālār to Mu'izz ud-Dīn, p. 689
- KHUSHĀB, pp. 936, 999
- KHŪSH GALDĪ, amir, of Mekka, orders the *qanāt* set up by Āsaf Khān near the great mosque to be demolished. He is reproached by the Lord of Mekka, who



- reports the matter to the Sultan. The Sultan sends a strong reprimand. Khúsh Galdí goes to Constantinople and is reconciled with the Sultan. He then goes to see his friend Khusrav Pásha, who gives him leave to take any measures he desires in Mekka, p. 629. Sets out from the post of Qaysar for Jidda, but is wrecked and drowned, p. 630.
- KHÚSH-HÁL, an envoy to the camp of Bahádur (941), informs Humáyún of Manjhu's skill as a musician, p. 233.
- KHÚSH KHABAR defends Lahore (835), p. 917.
- KHUSRAW BEG KOKILTASH, present at battle of Pá nipat (932), p. 939. General of Bábur at Khánwa (933), pp. 943, 986, 987.
- KHUSRAW KHÁN HASAN RAO BACHCHA, Muḥammad b. Tughluq's favourite made Governor of the Dekkan, p. 156. Sent in state to Ma'bar, p. 841. Revolts in (719), p. 845. Ascends the throne of Delhi with title of Násir ud-Dín, p. 847. Is put to death (720), p. 851. Called Parwán (? Parwárf), p. 855.
- KHUSRAW MALIK, p. 646. Malik of Lahore, fails to take Siálkot, taken prisoner by Mu'izz ud-Dín, p. 676. Together with Bahrá m Sháh, the last of the Sabuktagin dynasty, killed in (587), p. 677.
- KHUSRAW PÁSHA, son of Khayr ud-Dín Pásha, sent by Governor of Egypt to see Ásaf Khán, p. 354. Receives rich presents from Ásaf Khán, p. 386. Governor of Egypt (and of the Hejáz and the Yaman), tried to sequester the harem and treasures of Sulṭán Bahádur, p. 626.
- KHUSRAW SHÁH, Lord of Qunduz, receives Bábur and makes him prisoner, p. 928.
- KHÚST, p. 1020.
- KHWÁJA 'ALÁ ud-DÍN, "Shah bandar" of Gujarat, p. 630.
- KHWÁJA 'AMBAR, p. 998.
- KHWÁJA ASAD JÁNDÁR, General of Bábur at Khánwa (933), p. 943.
- KHWÁJA BAKHTIYÁR, saint of Delhi, p. 135.
- KHWÁJA DÚST KHÁWAND, General of Bábur at Khánwa (933), p. 943.
- KHWÁJA HÁJJÍ, *nd'ib d'wán ul-'arṣ* (707), p. 817; (709), pp. 820, 824, 861.
- KHWÁJA HASAN BASRÍ, vazír to Balban (685), p. 736.
- KHWÁJA JAHÁN AHMAD AYÁZ, defeats the Mongols in Panjáb (743), pp. 878, 891. Sets up a rival Sultan to Firúz Sháh, p. 895.
- KHWÁJA JAHÁN FÍRÚZÍ, made Governor of Jaunpúr in (796) by Maḥmúd Sháh II of Delhi, p. 134.
- KHWÁJA JAHÁN MAHMÚD GÁVÁN, b. Muḥammad, b. Ahmad Khwája Kamál Kidání, vazír to Nizám Sháh Bahmaní and his brother Muḥammad, p. 166. Treacherously killed (886). His good works and his accomplishments, his kitchen, p. 167. Formerly known as *Malik ut-Tujjār*; brother of Shiháb Ahmad Gáván, born (813), studies in Cairo (843), becomes Khwája Jahán, p. 168.
- KHWÁJA JAHÁN MAKHDÚM MAHMÚD, a Bahmani vazír (896), p. 33.
- KHWÁJA JAHÁN MUḤAMMAD, FÁRÚQÍ. See Muḥammad Khwája Jahán.
- KHWÁJA JAHÁN SULṬÁN ush-SHARQ, proclaimed King of Qanawj, Dilwar, Jaunpúr, Broach, and Bahár (802), p. 909.
- KHWÁJA JAHÁN TAWÁSHÍ MU-HÁFÍZ KHÁN KHALJÍ, arrives in Gujarát with Muḥammad ibn Násir ud-Dín Khaljí in (917), p. 97. Deserts Maḥmúd II and takes Muḥammad ibn Násir ud-Dín with him in (917), p. 212. Accompanies Muḥammad ibn Násir to Manud, is killed in battle of (917), p. 213.
- KHWÁJA JALÁL ud-DÍN, 'ámil of the Garmsir, p. 999.
- KHWÁJA KALÁN BEG, arrives in Kábul from Ghazna (932), p. 937. Present at battle of Pá nipat (932), p. 938. Is allowed to return to Kábul and is given the governorship of Ghazna, Gardez, and Kuhrám (932), p. 940. Sent to Lahore after battle of Chausa, p. 990.
- KHWÁJA KAMÁL ud-DÍN ASTARÁ-BADÍ, envoy from Abu Sa'íd of Khurásán to Muḥammad Khaljí in (872), p. 207.
- KHWÁJA KHALÍFA, present at Bábur's death, p. 948.
- KHWÁJA KHATÍL, with Ásaf Khan in Mekka, p. 353.
- KHWÁJA KHATÍR, vazír to Mu'izz Kay Qobád, p. 739. Vazír to Jalál ud-Dín Fíruz, p. 755.
- KHWÁJA MANIK ibn Jalál with 'Imád ul-Mulk (932), p. 141.



- KHWÁJA MÍR HUSAYN, present at battle of Páinpat (932), pp. 938, 943
- KHWÁJA MU'AZZAM, p. 998
- KHWÁJA MU'IN ud-DÍN SANJARÍ, of Ajmir, p. 121
- KHWÁJA SAFAR SALMÁNÍ. *See* Khudáwánd Khán Salmání
- KHWÁJA SALÁMA MAGHRÍBI ash-SháTir, p. 641
- KHWÁJA SULTÁN MUHAMMAD RASHÍDí, the circumstance of his murder (953), p. 1020
- KHWÁJA TAQÍ ud-DÍN, a rich merchant robbed and killed by Khusraw Khán (719), p. 845
- † KHWANDAMIR. *See* *Ḥabib us-Siyar*
- KHWÁRAZM SHÁHS, p. 663
- KATITANA, p. 631
- KICHWARA, becomes Jalálpúr, p. 207
- \* KILAD, a Somali town, p. 586
- KILI, spot chosen by 'Alá ud-Dín for his encounter with Qutlugh Khwája, p. 797
- KILUGHARI, p. 701. A palace and garden on the banks of the Jumna, p. 738. Jalál ud-Dín Khaljí's first capital, pp. 753, 853
- KIPA RAÍ, p. 2
- KIRÁMÍS, sect of Muḥammad ibn Kirám, p. 669
- KIRAS, the Rajputs of, p. 332
- KIRLA, pp. 68, 70, 173
- KIRMÁN, conquered by Ghiyás ud-Dín (573), occupied by the Ghuzz, p. 663. Mu'izz calls there annually on his way from Ghazna to Lahore, p. 689
- KISHLÍ KHÁN JHÁJÚ, nephew of Balban, rebels, and assumes title of Mughís ud-Dín, p. 755
- KISHLU KHÁN. *See* Bayram Aybah
- KISHM, p. 1020
- KISHNA (Krishna), a Hindu who supplied two horses to Maḥmúd Khaljí, p. 102
- KISHWAR KHÁN, nephew of Mírzá Khán, killed (997), p. 175. Before battle of Naryad deserts Ulugh Khán and goes over to I'timád (980), p. 557
- KISHWAR KHÁN JAWHAR 'ÁDIL-KHÁNÍ, quoted as an authority for years (961—963), p. 421. Quoted, pp. 423, 480, 500. Joins Sayf ul-Mulúk (979), p. 540
- KISHLÍ KHÁN AYBEK SULTÁNÍ, *amir hájib*, becomes *ulugh bárbak*, p. 717. Brother of Balban made Governor of Merut (653), dies in (657), pp. 721, 727
- KISRA, converted Mongol, made amir and sent under Ulugh Beg to invade Gujarat in (696), p. 785
- KITA NA'IK, conquers Talang, p. 867
- KITWAS, p. 200
- KOHAT, p. 936
- KOL, in Dekkan, pp. 701, 778, 812. Battle at (918), p. 935
- KOL, river on border of Sístán, p. 999
- KOLIS, inflict heavy losses on remains of Maḥmúd Khaljí's army after battle of Kapadvanj, pp. 11, 82. In Chámpáner, pp. 235, 244, 256
- KONDAL, near Tatha, Muḥammad Tughluq taken ill there (753), p. 885
- KOTWAL BIRINJÍU, would-be assassin of Jalál Firúz, p. 764
- KUCHIK 'ALÍ QIYÁM ul-MULK, p. 415
- \* KUHAL BARI, in Dawaru, p. 591
- KUH-i-JÚD, p. 936
- KÚH PÁYA, a desert plain, pp. 198, 866
- KÚH PÁYA BARDAR, p. 718
- KÚH PÁYA RANTAMBHOR, pp. 714, 866. (According to Beveridge, Ghuram in Sihhind.) A fief given by Bábur to Khwája Kalán, p. 940
- KÚHRÁM, Ay-Beg's capital, pp. 679, 719, 866, 940
- KUH-SHIKAN, elephant with Ulugh Khán in (980), p. 547
- KUKA CHUHAN, Lord of Mewát, p. 899
- KUKCHA, river near Qunduz, p. 1020
- KUKILTASH NADÍM, p. 998
- KUKLA, p. 262
- KUKTA ANKUS KHÁN, p. 174
- KUL, p. 977
- KULA, RAÍ of Ajmir, p. 677
- KULAB, p. 1020
- KULBARGA (written Kalbarga). *See* Gulbarga
- KULNÁBÁD, built by Násir ud-Dín Khaljí in Ujjain, p. 252
- KUMBHA RÁNA, of Ráspúr, pp. 11, 12, 13, 199, 202
- KUMPHARNER (Kumbhalner, Kumpalner, Kumbhalgarh), pp. 11, 12, 13, 31. Description of its impregnable fort; owing to the rocky ground tents could not be set up. Maḥmúd Khaljí gave up idea of capturing it, but Akbar took it in (980) without a siege, p. 203
- KUNBHIR RAÍ, the first Amír to join Bahádur when he entered the Dekkan, "an intelligent and brave man if only he had become a Moslem!" p. 154
- KUNDI HARYALA, p. 298
- KUNJ, tribe living between Lak'hnavti and Tibet, p. 956

KUREL, in the Broach district, p. 473  
 KURJI, a pass, p. 193. Near Chitor  
 (see Briggs, p. 267, Vol. IV), p. 194  
 KUSA WALL, noble in service of Chingiz  
 Khán (967), p. 476  
 \* KUSHAM ABU BAKR, an amir in  
 Barr Sa'd ud-Din, pp. 588, 592  
 KUSHK-i-LÁL, the red kiosk in Delhi,  
 p. 804  
 KUTAH BÁZBAB in Ghúr, p. 654  
 KUTHRA (Godhra or Kothra), pp. 3, 22  
 KÚT PÁLIYÁ in Ahmadábád district,  
 p. 324  
 KUTWARA, good hunting ground, p. 540  
 KUZLUK KHÁN SANJAR SUL-  
 TÁNÍ, Khwárazmí noble, p. 665. Lord  
 of Tabarhind, p. 696

## L

LAD, town, p. 266  
 LÁDAN KHÁN, p. 327  
 LADDAR DEO, King of Urankal,  
 pp. 819, 860, 861  
 LÁDDHA, the gardener, favourite of  
 Muhammad Tughluq, p. 875  
 LÁD KHÁN, son of Muqbil Khán, p. 320  
 LÁD MALIK, p. 396  
 LÁD MUHAMMAD BAKHSHÍ, after-  
 wards Ásaf Khán of Khándesh, *q.v.*, p. 66  
 LAHARNÍ, p. 198  
 LAHORE (Lawhúr), captured peacefully  
 by Mu'izz ud-Din (588), p. 676. Attacked  
 and entered by the Mongols in (39), p.  
 707. Revolt against Muhammad Tugh-  
 luq, pp. 865, 936  
 LAHRAWAT, suburb of Delhi, p. 850  
 LAHRUT, a village near Uchcha (see  
 Raverty, p. 612, note), p. 695  
 LAJURA, p. 768  
 LAK-BAKHSÍ, title given to Muham-  
 mad Sháh of Gujarat, p. 3  
 LAK'HMANIA RÁÍ, Lord of Nudia,  
 strange circumstances of his birth,  
 p. 955. Allows Ikhtiyár ud-Din to enter  
 Nudia unopposed and withdraws to  
 Bang, where he dies aged 80 (591), p.  
 956  
 LAK'HMAN Singh, brother of Siládí, in  
 Ráisín, pp. 223, 224. Perishes fighting,  
 p. 225  
 LAK'HNAWTI (also called here Lak'h-  
 nawt, old name of Gaur), p. 955.  
 Becomes Ikhtiyár ud-Din's capital,  
 p. 956. Described by al-Júzajání, p. 960.  
 (Bengal) the constant practice of its  
 governors to make themselves indepen-  
 dent of Delhi, p. 966  
 LAK'HUR, a suburb of Lak'knawti,  
 p. 960

LALANG, near Burhánpur, pp. 174, 422  
 LÁL KUWAR, an elephant, p. 463  
 \* LAMLÍ (Basset, Lal, abbreviation of  
 Lalibala), p. 595  
 LANGAR KHÁN, son of Qádir Sháh of  
 Mándú, accompanies Bahádur on his  
 visit to the Portuguese captain (943),  
 p. 252. In service of Bahádur, with  
 whom he "suffers martyrdom," pp. 322,  
 474, 641  
 LANGAR KHÁN DASÁRIYA, p. 291  
 LATÍF KHÁN, in Sultánpur (932), is  
 joined by Qaysar Khán, is taken prisoner  
 and dies in Murgh Dára, and is buried  
 in Halol, p. 141  
 LATÍF ul-MULK, a relative of Daryá  
 Khán. Tells 'Álam Khán that Daryá  
 means to murder him ('Álam); for  
 having said this, he has his head shaved  
 and is sent round the town on a donkey  
 (*ta'sir*), p. 322  
 LAVANG BALÚCH, receives Shál and  
 Mustang from Humáyún (952), p. 1018  
 LAWIR, p. 660  
 LAYLA and MAJNÚN, names of can-  
 nons, p. 232  
 LOHANYA DUHU LAWHAR, p. 120  
 LUDUR DEO, Lord of Urankal,  
 pp. 156, 157. See Laddar Deo  
 LUHANI. See Nuhaní. See Appendix I  
 LUHAYYA, p. 42  
 LUHURI (Luhri), a river-harbour in  
 Sind, p. 994. See Appendix I  
 LULL, brother-in-law of Kishlu Khán,  
 kills 'Alí Khitaí, p. 864  
 LUNAWARA, p. 333  
 LUNKARAN (?), Ráí of Jasalmer, p. 996

## M

MA'BAR, pp. 156, 822. Revolts against  
 Muhammad Tughluq (725), p. 864  
 MACHIWARA, p. 1056  
 MAHÁBAT KHÁN, Governor of Badaon  
 (821), p. 914  
 MAHÁIM, pp. 287, 394, 395, 414  
 MAHAL, p. 259  
 MAHALLDÁR KHÁN ABÚ SULAY-  
 MÁN (945), p. 272  
 MAHALLDÁR KHÁN FARHÁN.  
 Is made an Amír, p. 455. Follower of  
 Yáqút Ulugh Khán, pp. 457, 466, 500.  
 A prisoner, escapes while being marched  
 through a town, p. 509. The first to  
 throw his sword on the ground when  
 Ulugh Khán surrenders to Akbar (980),  
 p. 566  
 MAHALLDÁR KHÁN RAYHÁN. See  
 Rayhán

- MAHALL ul-PUSHTA. *See* Pushta Mahall
- MAHAM ÁGHA (Anaga), mother of Adham Khán, placed in charge of Akbar in Qandahár, pp. 998, 1012
- MAHARA, Arab mercenaries, join Rumi Khán in (953), pp. 278, 391. Men of Mahara with Ahmad Grañ (*see* Basset, trad., p. 170, note), p. 595
- MAHATTA al-, in Yaman, p. 47
- MAHDÍ, account of Sayyid Muhammad Jaunpuri, p. 35. The promised Mahdí will be descended, not from 'Abbás or Hasan, but from Husayn, according to Ibn Hajar Haysami, p. 336.
- MAHDÍ KHWAJA, SAYYID, present at battle of Pánapat (932), p. 938. Governor of Etawah, p. 941
- MAHDÍ QÁSIM KHÁN, p. 998
- MAHDÍ SULTÁN, Uzbek general killed in (917), p. 929
- MAHI, river. *See* Mihindri
- MAHIGAN (Mahganw?), p. 898
- MAHJJA, a succulent dish, but like macaroni difficult to eat; Shír Sháh, dining with Bábur, uses his fingers, p. 951
- MAHIK, courtesan of 'Alá ud-Dín Khaljī, p. 776
- MAHINDWARI, p. 902
- MAHISANA, p. 485. Or Misana, p. 489
- MAHLAK DEO, Lord of Mándú, defeated in (705), p. 788
- MAHLÁÚ, village belonging to Sayf ul-Mulúk, p. 538
- MAHMÚD, b. Fírúz, proclaimed King of Kálpí (802), p. 909
- MAHMÚD, b. Fírúz, Habshi King of Bengal, dies (900), p. 980
- MAHMÚD, son of Ibráhím, succeeds to Jaunpúr in (844), captures Kálpí, defeated by Mahmúd Khaljī, dies in Oudh (862), p. 135. Lord of Jaunpúr asks for permission to capture Kálpí, whose ruler had been transgressing the holy law, p. 200
- MAHMÚD, b. Hasan, Amír of Fírúza (830). *See* 'Imád ul-Mulk, p. 915
- MAHMÚD, b. Muhammad, b. Ahmad Khwája Kamál Kidání. *See* Khwája Jahán
- MAHMÚD, ibn Sabuktagin, Sultan of Ghazna, pp. 4, 75, 646, 650
- MAHMÚD (Khán), son of Sikandar Lúdí, with a large force advances against Bábur in Agra, but after a night attack by Bábur, flees to Gujarat; returns to Agra, driven out by Bábur, flees to Bengal, p. 933. Allied with Ráná Sanga against Bábur (933), p. 942. Captures Bihár (935), p. 946
- MAHMÚD I, BEGARHA, son of Muhammad Sháh I, born (20th Ramazán, 849), p. 2. Taken from the harem of 'Imád ul-Mulk. Ascends the throne (11th Rajab, 862), p. 14. Marches to help of Nizám Sháh, p. 17. At Bardu, which surrenders to him (869), p. 18. Attacks Gírnal, enters Sorath and Junagar, is entreated by Brahmins not to destroy an idol, p. 19. Forbids Mandalak to wear royal insignia (872). Will not listen to the suggestion that is made to attack Mándú on the death of Mahmúd Khaljī (873), not wishing to bring a second misfortune on his son. Compare sentiments of Chingiz Khán after death of Músá Khán, p. 491. He returns to Gírnal and offers Mandalak the choice of Islám or War, p. 20. Appoints Muháfiz Khán amir of Ahmadábád, p. 21. Befriends the tribes bordering on the Rann of Cutch, and supplies them with a learned Moslem lawyer for their guidance (876), p. 22. In answer to appeal from a robbed merchant attacks Jagat on (16th Du'l-Hijja, 877), p. 23. Plunders country round Chámpáner, stays in Junagar (885), pp. 25, 26. Sets out to attack Chámpáner, p. 27. Begins to besiege Chámpáner. Builds a mosque at foot of Chámpáner hill, p. 28. Resides in alternate years in Mustafábád and Mahmúdábád, p. 31. On account of Portuguese activities marches to Daman, and orders Malik Ayáz to prepare a fleet to meet them (913), p. 37. Offers Amír Husayn Kurdí the governorship of Maháim, but Husayn refuses, p. 38. Appoints his nephew 'Alam Khán Governor of Asír and Burhánpur (914), p. 51. In (914), sets out for Thalner, p. 55. Sends aid to 'Adil Khán III against Khán Jahán (*q.v.*), p. 58. Holds a religious conference in Nahravála Patan; in Sarkhej, visits Shrine of Shiháb ud-Dín Ahmad (916), p. 87. In dying condition (917), sends for his son Muzaffar. Hears of arrival of ambassador from Sháh Ismá'il, orders all preparations to be made for his reception. Dies (2nd Ramazán, 917), p. 88. Anecdote regarding, p. 247.
- MAHMÚD I, KHALJÍ, Sultan of Málwa, pp. 3, 4, 5, 11, 12, 13, 17. Dies in (873), p. 20. Attacks Bidar (866), p. 165. Attacks Dekkan a second time (867), p. 166. The son of Mughis ud-Dín, son of 'Alí Shír, son of Násir ud-Dín, son of Tulak Khán, son of Qálj (who married

- daughter of Chingiz Khán the Mongol), son of Afrásiyáb. He was formerly vazir to Hushang and to his son Sayf ud-Dín, on whose death he became King of Mándú (839), p. 197. Has a strange dream after the visit of the envoy from Mustanjid Billah, p. 204. Concludes a treaty with the Bahmanís (871), p. 205. Affected by the excessive heat dies on (21st Du'l-Hijja, 873), p. 208. Besieges Delhi (844), p. 919
- MAHMÚD II, ABU MUẒAFFAR 'ALÁ ud-DÍN KHALJÍ**, son of Qádir Sháh, son of Muhammad Sháh, son of Mahmúd I, arrives in Bhakor fleeing before Rái Midni Purbiya, accompanied by his wife and a Hindu guide (921), p. 102. Entertains MuẒaffar II at a great banquet (924), p. 105. In battle against Rái Sāngá (925), falls wounded from his horse. Rái Sāngá salutes him on the field, sends for a surgeon, who heals his wound, and sends him back with all honour to Mándú, accompanying him several stages, p. 107. His hareem in Mándú (925), p. 109. Joins Malik Ayáz (927), p. 115. Sets out to meet Bahádur, but hearing of the complaints made against him by the Rajputs, turns back to Siwas, where he goes hunting, and falling from his horse, damages his hand, and is carried back to Mándú in a palkí (937), p. 194. Sends a message to excuse himself to Bahádur, who will not accept the excuse, and a quarrel ensues. Deserted by most of his army he gives up the idea of fighting (937), p. 195. Tells Rái Singh to carry Chand Khán into safety, he is left with a small following and his children and women (938), p. 196. Ascends the throne (916); on revolt of his nobles flees to Sārangpúr (917), p. 212; (918), p. 213. Fearing Medni Rái's power flees to Sultán MuẒaffar in Gujarat (918), p. 216.
- MAHMÚDÁBÁD**, capital of Gujarat, founded by Mahmúd I after the capture of Chāmpāner, p. 31. Set in flames by Bahádur, p. 243. Battle of (942), pp. 259, 391, 392, 394, 395, 400
- MAHMÚD BEG SHÍR KHÁN**, p. 895
- MAHMÚD BHAGARÍ**, Lord of Bhagar, p. 994
- MAHMÚD HUSAYN KHARMÍL**, p. 691
- MAHMÚD KHÁN**, son of Tughluq Sháh, p. 859
- MAHMÚD KHÁN BAHMANÍ**, son of 'Alá ud-Dín Bahmaní, p. 159
- MAHMÚD KHÁN JILAM**, p. 486
- MAHMÚD KHÁN SULTÁN**, in Amír Timúr's army at capture of Delhi (801), p. 906
- MAHMÚD LÁRÍ MUIHTARAM KHÁN**, p. 256. Is sent by Bahádur in (942) to interview Rúmí Khán, who was then in Humáyún's service. The Author reports this interview as it was told him by Muhtaram. He conveyed bitter reproaches from Bahádur, "So that he perspired with shame," and then said, "If you can dissuade Humáyún from his attack on Diu, do so." Rúmí Khán thereupon went to Humáyún, who was dissatisfied with the climate, and told him he had better postpone the attack on Diu to another time, as the sea air was bad for his health. Humáyún agreed, and at the same time news arrived of the disturbances in Ahmádábád, so he withdrew (this story has an appearance of truth, and throws fresh light on history), p. 257
- MAHMÚD PIYÁRA**, p. 499
- MAHMÚDPŪR**, pp. 4, 194
- MAHMÚD SAMARQANDÍ**, having been robbed by the Jagat pirates, complains to Mahmúd I, p. 23
- MAHMÚD SA'RADÍ**, his daughter is asked in marriage by Jhújhár Khán Marján, p. 581
- MAHMÚD SHAH III SA'D ud-DÍN**, son of Latif Sháh, son of MuẒaffar II, succeeds Bahádur, p. 263. Accession (944), see pp. 320, 204. Seeing Chir Jiú murdered tries to commit suicide, p. 270. Engages Portuguese in person for recovery of Broach, p. 286. Hearing Shír Sháh has designs on Gujarat is advised to make peace with Portuguese, p. 287. His development of Mahmúdábád; copies the famous Deer-House built for Mahmúd Khalji in Mándú, p. 294. His debauchery and cruelty to his women, p. 295. Sends a force to Idar in (956) to punish the ruler who had helped Humáyún, p. 296. Invents a special arrow for hunting, p. 300. Lion-hunting, p. 303. Poisoned and murdered by Burhán ul-Mulk (961), p. 304. His body buried in Sarkhej beside that of his grandfather MuẒaffar, p. 311. His character, his gift of villages near Cambay as *waqf* for Mekka and Medina; his buildings in Mekka, p. 313. Accedes to throne (943), p. 320. Makes peace with Mubárak Sháh, p. 321. Rides in a horse litter, p. 323. His movements during battle of D'hurka, p. 324. Personal bravery at siege of Chāmpāner

- (950), p. 325. So closely guarded by his nobles can only play polo in palace grounds, pp. 328, 387, 400
- MAHMŪD SHĀH BAHMANĪ, a child, p. 33. Succeeds his father Muḥammad Shāh II (887), p. 168. Leaves his allies to join Malik Barīd (896), dies (927), p. 169
- MAHMŪD SHĀH NĀSIR ud-DĪN, son of Muḥammad, son of Firūz, succeeds his brother Humáyūn (793), pp. 904, 907. Arrives in Delhi (804), p. 909. Attacks Baran (810), p. 910. Makes peace with Khizr Khān (811), p. 911. Dies (815), and with him ends the dynasty of the Tughluqids, p. 912
- MĀHPŪR, about two miles from Aḥmadābād, where our Author heard interesting particulars regarding the death of Shīr Shāh and of Salīm Shāh, p. 1001
- MAHRA, sister of Alp Khān, p. 826
- MAHRAKA, a village of Idar, p. 99
- MĀH-RŪ, wife of 'Alā ud-Dīn Khaljī, p. 154
- MAHTA, a Hindu commander in Karnal, p. 885
- MAHUR, in Dekkan, p. 201
- MA'LA, a village, p. 908
- MA'IN SULTĀN, revolts against Muḥammad Tughluq, p. 868
- \* MAJAWWA (Basset, p. 115, Moju), p. 596
- MAJD ud-DĪN 'ABD ul-MAJĪD, b. 'Omar Qāzī, p. 666. Known as Ibn Qudwat, a Karāmī preacher, p. 670
- MAJD ud-DĪN MUḤAMMAD, b. Muḥammad al-Ijī, Khudāwand Khān. See Khudāwand Khān
- MAJD ud-DĪN MUSAWĪ, vazīr to Bahrām Shāh of Ghazna, p. 653
- MAJD ul-MULK ZIYĀ ud-DĪN MAHMŪD JUNAYDĪ, made amīr of Gwalior, p. 699
- MAJHURI, near Aḥmadābād, pp. 259, 604
- MAKAN SHARZA KHĀN, pp. 441, 466
- MAKHDŪMA JAHĀN, mother of Muḥammad b. Tughluq, dies (724), p. 866
- MAKHDŪM BARA, SHIHĀB ud-DĪN AḤMAD, p. 337. Great grandson of Mawlānā Qāsim (see Introduction, p. xx to Vol. II), p. 624. Holds private seance with Shāh Yāqūb, p. 626
- MAKHDŪM-ZĀDA, p. 872
- MAKSIDA, near Deokot, p. 959
- MAL AFGHĀN MALIK, p. 845
- MALANDISH, pp. 648, 650. See Notes
- MALASAY, a tribe, p. 597
- MALDEO, King of Jodhpūr, p. 996
- MALIH, b. al-Bara, p. 983
- MALIK, b. al-Ashtar an-Nakhi, p. 436
- MALIK ADDU MULTĀNĪ, his daughter married Sayyid Rājū in service of Prince Danyāl, p. 84
- MALIKAT al-JAHĀN, daughter of 'Alā ud-Dīn, son of Muḥammad Shāh IV of Delhi, wife of Husayn Shāh of Jaunpūr, in (879) incites her husband to attack Delhi. Taken prisoner by Bahlūl Lūdī, well treated and sent back, p. 135
- MALIKA-i-JAHĀN, daughter of Balban, is married to 'Alā ud-Dīn Maḥmūd (647), pp. 714, 767, 776
- MALIK AKHĪ, killed by Khayrāt Khān, p. 484
- MALIK al-KURG ILGHARĪ, killed in revolt against Jalāl ud-Dīn Firūz, p. 756
- MALIK ALMĀS, Lord of Doab (820), p. 908
- MALIK AMĪN NĀS (*sic* for Malik Nassan in *M.-i-S.* See under Malik Nassan)
- MALIK ATAN DAKKANI, serving Ulugh Khān in Cambay, p. 535
- MALIK AYĀZ KHAṢṢ SULTĀNĪ TURKĪ, Governor of Junagar and Diu (913), p. 37. After battle of Chiul goes to meet Maḥmūd I at Bassein, p. 38. Comes from Junagar to help Muzaḥḥār II against Chitor (926), p. 113. Proceeds to Sarkub, crosses the pass of Kurjhin, and encamps before Dasur, pp. 114, 115. Dies in Junagar, is buried in Unna. Prosperity of sea trade under him in Diu, p. 116. His character, etc., p. 117
- MALIK aḡ-ZĀFIR, marches against Zabīd, p. 47. Killed in battle (23rd Rabī' II, 923), p. 48
- MALIK BAHLIM, p. 102
- MALIK BARĪD, son of Malik Barīd, p. 169
- MALIK BARĪD TURKĪ SULTĀNĪ, wakil in (887), p. 169
- MALIK BURHĀN, father of Qutlugh Khān, *kōtwāl*, p. 860
- MALIK CHIMAN, a soldier of Ikhtiyār ul-Mulk, p. 480
- MALIK CHIMAN MUḤĀFIZ ul-MULK, in service of Muzaḥḥār II (919), p. 100
- MALIK DĀDAN, nephew of Ulugh Khān Sohrāb, p. 10
- MALIK DĀD KIRĀNĪ, General of Bābur at Khānwa (933), p. 943
- MALIK DĪNĀR, eunuch, defends 'Alā ud-Dīn's hareem against Ikit Khān,

- p. 802. Keeper of the elephants, receives title of Zafar Khān (711), p. 839
- MALIK FĪRŪZ SULTĀNĪ KHAWĀSS** ul-MULK, p. 388
- MALIK GHAZĪ KHURĀSĀNĪ**, Governor of Lahore and Deobalpur, p. 816. During the insurrection of Khusraw Khān bides his time in Deobalpur. He corresponds with Khusraw Khān; finally sets out to avenge death of Sultān Qutb ud-Dīn, p. 849. Acclaimed Sultān by the nobles in Delhi with the title of Ghiyās ud-Dīn Tughluq Khān (721), p. 852. *See* Tughluq Shāh
- MALIK GHAZNĪN** (745), p. 884
- MALIK IBRĀHĪM**, with Āsaf Khan in Mekka, p. 353
- MALIK ISHAQ**, son of Malik Ayāz, p. 117. Succeeds his father Ayāz, is a victim of melancholia, and makes war on the king of Jagat, who was a loyal subject of Gujarat. Is captured and put to death, p. 150. (Into four lines our Author compresses a story which occupies as many pages in the *M-i-S*.)
- MALIK JĀWHAR**, p. 882
- MALIK KHĀN KHALJĪ**, *amīr ḥājib* in Herāt, pp. 693, 698
- MALIK KHĀN MULTĀNĪ**, in Mahmūd Shāh's army at capture of Delhi by Amīr Tīmūr (801), p. 906
- MALIK KHĀNU**, Khāndesh noble, pp. 54, 55
- MALIK KHĀSS ḤĀJIB**, put to death the Mongol prisoners in Naran, p. 816
- MALIK KHURRAM**, *wakīl* to Jalāl ud-Dīn Fīrūz, pp. 755, 774
- MALIK LĀDAN KHALJĪ**. *See* Khān Jahān Malik Lādan Khālji
- MALIK MAHMŪD**, son of Malik Piyārū, after death of his father in (944) flees to Gujarat. A friend of the Author and a cultivated man, pp. 61, 108
- MALIK MUBĀRIZ**, *kōtwāl* of Siri (845), p. 919
- MALIK MUKHLIS SULTĀNĪ KHAWĀSS** ul-MULK, p. 388
- MALIK MUZĀFFAR**, deputy to Shaykh Mu'izz ud-Dīn, p. 881
- MALIK NASSAN FĀRŪQĪ** (AMĪN NĀS), the Turk, is sent to fetch Silādī; Silādī refuses to come, Nassan writes to inform Bahādur, p. 223. Dissuades Bahādur from giving Rantambhor to Rūmī Khān, p. 229. In Rantambhor, p. 236. Placed in charge of Chitor after its capture by Bahādur, p. 239. Accompanies Bahādur on his visit to the Portuguese captain (943), p. 252. One of Bahādur's nobles in (941), p. 256
- MALIK NŪRĪ**, Lord of Baran, head of *diwān ul-'arz*, p. 739
- MALIK PIYĀRŪ**, vazir to the child king Ahmad of Khāndesh, p. 60
- MALIK QADAN SHUJĀ' ud-DĪN**, son of Ulugh Khān's daughter, becomes governor of Mālwa for Bahādur, p. 217
- MALIK SHĀDĪ**, former master of the infamous Khusraw Khān, p. 840
- MALIK SHĀH**, the Seljukid, p. 253
- MALIK SHĪRŪ**, p. 458
- MALIK SUDNĪ**, name of an elephant (*see* Bayley's *Gujarat*, p. 148, note), p. 11
- MALIK SUR**, p. 648
- MALIK TUGHAN**, Khāndesh noble, p. 54
- MALIK TUHFA**, sent against the Doab, by Khizr Khān (810), p. 911. Called Tāj ul-Mulk, p. 914
- MALIK ul-JIBĀL**, title of Qutb ud-Dīn Sūrī, p. 652
- MALIK ul-'ULAMĀ**, p. 12
- MALIK ush-SHARQ**, ruler of Dawlatābād, p. 166. Father of Mahmūd Khālji, dies in (846), p. 199
- MALIK ush-SHARQ IBRĀHĪM**, b. Rajab, brother of Fīrūz Shāh, is made *bār beg*, p. 896
- MALIK ush-SHARQ MAHMŪD NA-SĪR** ul-MULK, Amīr of Multān, p. 901. Amīr of Lahore, vazir to Mu'izz ud-Dīn (825), amīr of Multān (830), p. 915
- MALIK USH-SHARQ**, Rajab Nadira, Lord of Multān, died (831), p. 916
- MALIK ush-SHARQ MUHAMMAD JIU BĀBŪ**, son of Bābū Sultānī, a friend and protégé of I'timād Khān, who made a great display when he went abroad, pp. 299, 391, 392, 402, 405, 416. Deserts I'timād Khān (964), pp. 431, 435, 506, 521, 538, 551. Acts as guide to Ibrāhīm Mīrzā (980), p. 599
- MALIK ut-TUJJĀR**. *See* Khwāja Jahān Mahmūd
- MALIK ut-TUJJĀR**, or chief merchant of Cambay. His daughter asked in marriage by Bahādur Gīlānī, p. 33. In Mahāim, p. 162
- MALIK YAKLAK'HI**, revolts in Deogir, is brought to Delhi and disgraced, p. 844
- MALIK YUSUF BUGHRA**, favourite of Muhammad b. Tughluq, pp. 874, 882
- MALIK ZAFIR**, amīr of Zabid, p. 41. Killed in battle (923), p. 48
- MALKAPUR**, p. 31
- MALL MALIK AFGHĀN**, p. 860
- MALLŪ FĪRŪZĪ**, called Iqbāl Khān, made vazir, but is opposed by the nobles (793), pp. 904, 905, 907. Attacks Qanawj and Sāmāna; is defeated and slain by Khizr Khān (808), pp. 910, 913



- MALLŪ KHÁN MANDWÁLÍ QÁDIR SHÁH, in Mándú fort, p. 241. He and Bhūpat Rái desert to Humáyūn, p. 242. One of Bahádúr's nobles in (941), p. 256. Becomes an amir in (943) and is sent against Mándú, which he takes, pp. 260, 272. Joins Mahmúd III after fall of Mándú, p. 273. In service of Mahmúd III, having been expelled from Mándú by Shujá'at Khán (Shir Sháh's governor), p. 294. In Mándú, p. 321. Origin of the name; joins Bahádúr after conquest of Málwa. In reign of Mahmúd III receives title of Qádir Sháh and is made Sultan of Málwa, p. 322
- MALUT, p. 937
- MÁLWA, pp. 400, 699. Captured by Násir ud-Din Mahmúd in (649), p. 716. Plundered by Jalál Fírúz (689), p. 760
- MA'MŪR KHÁN, pp. 410, 420, 466. Killed as prisoner (967), p. 471
- MA'MŪR ul-MULK SUCHA, vazir to Chingiz Khán, p. 494. Accompanies Rustam Khán to Broach, pp. 515, 527. Murdered by Rustam Khán (977) in time of 'Imád ul-Mulk Aslán, vazir in Broach, Surat, and Daman, p. 573
- MANAK BANJ, a pass, p. 158
- MANÁT, name of an idol, p. 789
- MANBAJ, tribe living between Lak'hawti and Tibet, p. 956
- MANBHAR MIR, brother of Hambar Deo, p. 809
- MANDALAK, Rái of Girnar, p. 19
- MANDAL DILÁWAR KHÁN, p. 470. Commander of the guard, p. 510. Captain of the guard in Cambay, p. 559
- MANDALGADH, captured by Mahmúd Khaljí (861), p. 203
- MANDAL HABASHÍ ULUGH KHÁN, p. 290. See Ulugh Khán Mandal Habashí
- MANDAL HABASHI, a ship's captain, known as Múshál, p. 319
- MANDAL KARRA, p. 809
- MANDAL PATRI, Rána of Mandal and Tari (see Elliot, III, pp. 261—3), pp. 883, 884
- MANDESUR. See Dasur
- MAND'HAKAR, between Agra and Sikri, p. 942
- MANDRAWAL, p. 936
- MÁNDŪ, p. 3. On capture handed over to Mahmúd Khaljí by Muzaffar II (924), p. 105. Siege of, by Bahádúr Sháh (937), p. 192. History of, pp. 197—217. Description of treasures found by Humáyūn, p. 233. Captured on (22nd Shawwál, 941), p. 246. Falls to Shir Sháh's General Sajáwal, p. 273. Captured by 'Abdullah Khán Uzbek, p. 493. Plundered by Jalál Fírúz in (691), p. 762
- MANDUR, Hindu name for Mándú, p. 246
- MANGALOR PATAN, p. 261. A port, p. 288
- MANGU KHÁN, son of 'Alá ud-Din's sister, revolts against his uncle while he is besieging Rantambhor, p. 804
- MANGU NUYAN, p. 728
- MANGŪTA, the Mongol, p. 712
- MANIKPŪR. See Karra, pp. 752, 775, 977
- MANJHAN JIU SHÁH 'ÁLAM, a saint, son of Burhán ud-Din, p. 6. Saint of Rasúlábád, pp. 140, 247
- MANJHŪ, one of Bahádúr's musicians, taken prisoner by Humáyūn's men. His life is saved by intervention of a Rajput chief, p. 233. Having charmed Humáyūn with his singing, is allowed to depart with permission to release any of his kinsmen he finds captive. He rejoins Bahádúr. Sends to the Mughal chief who spared his life all he received from Humáyūn, p. 234
- MANJHŪ, son of Hájji 'Imád ul-Mulk, p. 27
- MANJHŪ AKBAR (The Elder), father of Sikandar, author of the *Mir'át-i-Sikandari*. Librarian to Humáyūn, p. 234
- MANJHŪ JÁNBEGÍ, regent (999), pp. 171, 180
- MANJHUR, p. 453
- MANKOT, a fort in Sawalik Parbat, pp. 1001, 1067
- MANSINGH RÁJA, pp. 408, 923
- MANSLA (Banswara), p. 193
- \* MANSŪR, b. Mahfúz al-Jawáturi, pp. 585, 591
- MANŠŪRA, in Siwistán, p. 698
- MANŠŪRPŪR, p. 701
- MÁNŪ RÁÍ, of Baglána, seeks aid from Mahmúd Khaljí, p. 201
- MAQBŪL KHÁN JAHÁN, vazir, p. 895
- MAQBŪL ZAYLA'Í, killed in Ra'd (922), p. 46
- \* MARAYHAN, a Somali tribe (Basset trad., 35), p. 590
- MARDÁN, NÁSIR ul-MULK, p. 913
- MARDHAN KOT, town built by Gush-tasp on his return from China to Kámrúd, p. 956
- MARHATTAS, pp. 117, 156, 157. In (691) had not heard of Islám nor had any Sultan or Khán penetrated into their country, pp. 768, 865
- MARJAF, p. 42



- MARJÁN, slave in service of Iqbal Khán (810), p. 910
- MARJÁN, tutor to 'Abdullah II of Zabíd, captured by Najáh, p. 90
- MARJÁN, becomes Shamshir Khán (978), p. 534
- MARJÁN ADHNU, p. 501
- MARJÁN AJDAR ul-MULK, p. 474
- MARJÁN, AMÍR, az-ZÁFIRÍ, commander of Aden (922), pp. 39, 40, 45, 47
- MARJÁN HARAMDAWÁRÍ ULUGH-KHÁNÍ HUSHYÁR ul-MULK, p. 476
- MARJÁN ISTAMBŪLÍ, captain of Guard to Muhsin ul-Mulk, p. 540. Amír of Cambay, p. 559. Killed in (981), p. 608
- MARJÁN JHÚJHÁR KHÁN. *See* Jhújhár Khán Marján
- MARJÁN, MALIK, envoy of Nasib Sháh, King of Bengal, waits on Bahádúr in Mándú (939), p. 227
- MARJÁN, MU'TABIR ul-MULK, p. 459
- MARJÁN, SAYF ud-DÍN, pp. 456, 475
- MARJÁN SHÁMÍ, pp. 419, 441. Marján Rúmí-Khání *alias* Shámí, pp. 451, 466. An Amír not in service of the Sultan, his successive masters were (1) 'Imád ul-Mulk under Bijlî Khán till (966). (2) Ulugh Khán till (967). (3) Chingiz Khán till (967). After this he became independent and spent most of his time fighting the Portuguese, was killed by a gun shot in (967), and was buried in Surat, whose inhabitants pay visits to his tomb. Author visits his tomb (983), p. 580
- MARJÁN SHAYBÁNÍ, governor of Samarcand (903—906), p. 934
- MARJÁN SULTÁNÍ, amír of Broach (855), p. 4
- MARJÁN ZÁFIRÍ. *See* Marján Amír
- MARV ar-RŪD, conquered by Ghiyás ud-Dín Ghúrí, p. 663
- MARV-i-SHÁHIJÁN, p. 665
- MARWÁN, the Caliph, and 'Abdul-Hamíd al-'Amírí, p. 307
- MARZI 'ALÍ, amír of D'hand, p. 816
- MARZUQ, elephant belonging to Qutb ud-Dín Sultán, Amír of Aden, curious anecdote, p. 40. *See* Appendix I
- MASHAHIT, a place near Zabíd, p. 89
- MASHHAD ur-RÁ'SAYN, spot in Zabíd in which the heads of as-Sulayhí and his brother were interred, p. 93
- MASJID ul-HARAMAYN, value of prayers said in, p. 361
- MASTANG (or Mashtang), p. 998
- MAS'ÚD BEG, governor of Cambay under Akbar, p. 83
- MAS'ÚDÍ, IMÁM, p. 585
- MAS'ÚD KHÁN HABASHÍ NIZÁM-SHÁHÍ, p. 77. Amír of Ilichpúr, p. 173
- MAWÁS (*see* Raverty, p. 705), pp. 721, 722, 880
- MAWDŪD ul-MULK SAHTA SINDI, p. 56
- MAWLÁNÁ AHMAD MAKHDŪM BARA, p. 624
- MAWLÁNÁ BĀQÍ, left in charge of Qandahár by Shujá' Beg, p. 932
- MAWLÁNÁ 'ISÁ, qāzī, p. 247
- MAWLÁNÁ ISHĀQ, brother of Mawláná Ahmad Makhdúm Bara, p. 624
- MAWLÁNÁ SHĀH BHIGARÍ, a saint of Burhānpúr, his intimacy with 'Adil Khán II of Khāndesh. When the Khán's end was approaching he begged the saint to come to him. The saint replied, "How shall I come to see what I have prayed to God I might never live to hear!" p. 53
- MAWLÁNÁ SHĀH YĀ'QŪB, a Sufi saint contemporary of Makhdúm Bara; some of his seances described, p. 625
- MAWZA, p. 46
- MAYMAND, conquered by Ghiyás ud-Dín Ghúrí, p. 663
- MAZANDARÁN, p. 692
- MEDNÍ RĀÍ (title given to Rái Chand Púrbi), seeks help from Rái Sāngá (923), p. 103. Meets Rái Sāngá at Ujjain, p. 104. Prevents Síldi joining Malik Ayáz (928), p. 115. Becomes vazír to Maḥmūd II Khaljī, his great influence over the King. Moslems turned out and infidels put in their place, temples and idol worship restored, pp. 213, 214, 393. Lord of Chanderi (924), p. 945
- MEKKA, a *ribāṭ* in the Sawq-ul-Layl, built by Maḥmūd III, an orphan school, p. 313
- MERUT, conquered in (587) by Qutb ud-Dín, p. 684
- MEWAR, pp. 13, 202
- MEWĀT, p. 939
- MIFTĀH, name of an ewer-bearer, p. 470
- MIFTĀH BIJLÍ KHÁN SHARZA KHÁN, p. 529
- MIFTĀH KHÁN, son of Sultán Muẓaffar I, p. 10
- MIFTĀH TASTDAR, in service of Bijlî Khán, p. 503
- MIHINDRI (Mahi), river, pp. 4, 5. In flood drowns many Mughals, pp. 259, 397

- MIHR NIGÁR KHÁNÚM, aunt of Bábúr, p. 935
- MIKHRIJ, a village, p. 11
- MILAK DEO, son of Baisil (?), governor of Gwalior, p. 699
- MILKI RANA, p. 714
- MINGLA, the cook, a favourite of Muḥammad Tughluq, p. 875
- MINHÁJ SIRÁJ, father of Júzajáni the historian, dies in Makrán, p. 666
- MÍR 'ABDUL-LATÍF, p. 610
- MÍR ABUL-BAQÁ, p. 995
- MÍR ALÁ ud-DÍN, vazír (981), p. 605
- MÍR 'ARAB, of Mekka, carries letters between Humáyún and Kámrán (955), p. 1031
- † *MIRÁT-i-SIKANDARI*, digression over seven pages (pp. 231—237), dealing with years (940—942), added by Author on separate slip, pointing to composition of narrative prior to appearance of the *M-i-S.*, in (1020), pp. 231, 233. Quoted, p. 261. and *passim*
- MÍR FAKHR ud-DÍN, p. 565
- MÍR FAQÍR 'ALÍ (Faqr), pp. 986, 987
- MÍR GÍSŪ, killed in battle with Bábúr (933), p. 944
- MÍR HAYDAR [Dughlát], author of the *Ta'rikh-i-Rashidí*, quoted, p. 947
- MÍR HUSAYN KARBALÁ'Í, with Humáyún in Persia, p. 1007
- MIRLIA, highest part of Chámpánér fort, p. 30
- MÍR MAND, General of Bábúr at Khánwa (933), p. 943
- MÍR MIRÁN ŠADR, present at battle of Pánpát (932), p. 938
- MÍR MURTAZA ŠADR, with Humáyún in Persia, p. 1007
- MÍR PAHLAWÁN BADAQSHÍ, killed at Chausa (946), p. 988
- MIRYAM, the Author's mother, dies in (1005), p. 620
- MÍRZA 'ABDULLAH MUGHAL, left by Kámrán Mírzá with Humáyún in Agra (946), p. 991. Brother-in-law of Kámrán, p. 1033
- MÍRZA ANWAR, Bábúr's grief at his death (935), p. 947
- MÍRZA 'ASKARI, is recalled from Kábul to Agra in connection with Multán campaign (935), pp. 946, 989. At Chausa, p. 998. Is again forgiven by Humáyún (952), p. 1017. Taken prisoner, p. 1043. Is sent off on the Pilgrimage and dies in Syria (965), p. 1045
- MÍRZA BEG TARKHÁN, present at battle of Pánpát (932), p. 938
- MÍRZA KHÁN, p. 174. Captured and put to death, p. 175
- MÍRZA KHURRAM, son of 'Aziz Koka, son of Shams ud-Dín Muḥammad Atka Khán, p. 85
- MÍRZA MUHAMMAD TAQÍ, vazír, pp. 68, 173. Killed in (997), p. 175
- MÍRZA MUHAMMAD ZAMÁN, son of Badí' az-Zamán, son of Kháqán Husayn, arrives at court of Bahádúr, and is given command over the Mughals in Gujarat, p. 230. At battle of Mandesur, p. 240. Hearing of a rising in Delhi is allowed to leave Bahádúr with his troops in order to divert Humáyún's attention from Gujarat. He is joined by most of the foreign legion and marches towards Sind; he writes to Sháh Husayn (*q.v.*) asking to be received. Sháh Husayn replies: "Sind is too small to hold you, Lahore is a big place full of money and men and is now empty, hasten thither and occupy it." He marches on Lahore, but retires on hearing of the approach of Mírzá Kámrán from Qandahár, and returns to Gujarat; Humáyún in the meantime had returned to Mándú, p. 249. One of Bahádúr's nobles in (941), p. 256. Joined by Bahádúr's troops, pp. 262, 263, 928. Made Governor of Bihár (935), p. 946. Drowned at battle of Chausa (945), p. 989
- MÍRZA MŪQÍM. See Khurásán Khán
- MÍRZA MURÁD, son of Sháh Tahmásp, dies after capture of Qandahár (952), p. 1016
- MÍRZA NŪR ud-DÍN MUHAMMAD, Lord of Qanawj (945), pp. 986, 987
- MÍRZÁS, The. Ibráhím, Muḥammad Husayn, 'Aqíl and Mas'úd Sháh Mírzá their cousin, p. 498. Receive estates formerly belonging to Ulugh Khán after battle in (974), p. 504. Retire to Chámpánér (Sha'bán, 974); Chingiz Khán gives them D'handuka district, p. 508. Hearing of approach of Jhújhár Khán flee to Ujjain, p. 509. Turned out of Broach, p. 521. March into Gujarat from Málwa (?) and reach Broach (975), and finally occupy Baroda, p. 528. Had under them 500 Mughals, p. 568. Arrive in Gujarat in time of Chingiz Khán, enter his service as Amírs. Then go to Ujjain and return to Broach; on arrival of Akbar they scatter, p. 599
- MÍRZA ULUGH BEG, son of Muḥammad Sulṭán, killed in fight against the Hazaras (955), p. 1035

- \* MITAN, ibn Osmán, ibn Khalid as-Somali, p. 593
- MIWÁNS (Miwáttís), name of a robber-band near Delhi (*see* Elliot, III, p. 104), overthrown by Ghiyás ud-Dín Balban, p. 731
- MİYÁ 'ABDUR-RAZZÁQ, a relative of Shaykh Mah (*q.v.*), p. 1004
- MİYÁ BAKHSHÚ, vazir to Sayf ul-Mulúk, remains in his service after the Malikis surrender to Akbar, p. 567
- MİYÁN JÍÚ AFZAL KHÁN, p. 330
- MİYÁN JÍÚ, MAWLÁNA QÁZÍ, with Author in Songher in (1012), p. 951
- MİYAPHUL, Khándesh noble, p. 54
- MİYAPUR, on the Ganges, pp. 54, 718
- MİYÁ SHAYKH HAMID, son of Qázi 'Abdullah Sindi, p. 310
- MİYÁ WAJÍH ud-DÍN al-'ALAWÍ, p. 512
- MİYAYA BURHÁN ud-DÍN, saint of Khándesh, p. 66
- MIZZÍ. *See* Abul Fath
- MOHRASA, pp. 120, 402, 404
- MOKHA, pp. 39, 46
- MONGHER, p. 982
- MONGOLS, under Manguta (*sic*), reach Uchha in (643), but retire on hearing of 'Alá ud-Dín Mas'ud's advance, p. 712. Invade Multán in (648), p. 715. Many families settle in Hindustán under Jalál Firúz, but most of them finding the climate unsuitable return to their own country, p. 761. Invade Sind in (696), p. 783. After defeat in (696) offered choice of Islám or death, the converts brought to Delhi and employed by 'Alá ud-Dín Khaljí; some made Amirs and sent to invade Gujarát under Ulugh Khán in (697), p. 785. Reach outskirts of Delhi in (703), p. 786. Invade Amroha in (704), p. 814. Attack Kangra in (705), p. 815. Their women and children sold in the market-place of Delhi (706), p. 816. Those in Delhi sent back to their country on death of Muhammad b. Tughluq, p. 891. Those left in Delhi by Tamerlane are driven out by the plague, p. 908
- MU'ÁWIYA, the Caliph, anecdote regarding, p. 430
- MU'AYYID ul-MULK M., b. 'Abdullah as-Sanjari, vazir to Táji ud-Dín Yilduz, p. 689. Father of Ziyá ud-Dín, *nd'ib* of Baran, p. 782
- MUBÁRAKÁBÁD, town built by Mu'izz ud-Dín on the river Jaun (835), p. 918
- MUBÁRAK KHÁN, a son of 'Alá ud-Dín (born in the same year as Khizr Khán (705)), p. 837
- MUBÁRARK KHÁN II, of Khándesh, brother of Muhammad Khán I, escapes from jail when on the point of being blinded (944) and sets himself on the throne of Khándesh. The date given is (944), other histories give (942), p. 60
- MUBÁRAK KHÁN, son of Khizr Khán, made governor of Firúzpúr (818), p. 914. *See* Mu'izz ud-Dín Mubarak Sháh
- MUBÁRAK KHÁN I, "CHAWGAN-DA," son of 'Adil Khán, son of Nasir Khán of Khándesh, died (861), p. 53. Lord of Asir (858), p. 201
- MUBÁRAKPÚR, p. 919
- MUBÁRAK, SAYYID. *See* Sayyid Mubarak
- MUBÁRAK SHÁH. *See* Fakhr ud-Dín
- MUBÁRAK SHÁHI, King of Burhánpúr, defeated by Mahmúd III at Dangri (945), p. 268. In Burhánpúr, pp. 321, 401. Calls in aid of I'timád Khán, p. 416. Joins I'timád Khán a second time (964), p. 431
- MUBÁRAK SHÁH, the Farrásh, defends Delhi against Muhaqqib ud-Dín, p. 708. Put to death, p. 709
- "MUBÁRAK SHÁH," the title given to the chief Farrásh, p. 708
- MUBÁRAK SHÁH II, of Burhánpúr, son of 'Adil Khán III, in (971) makes treaty with Akbar and marries one of his daughters. Dies in (974), p. 64
- MUBÁRAK SHÁH QARANFUL, independent ruler of Jaunpúr (802—804), p. 134
- MUBÁRAK ul-MULK HUSAYN ibn Khizr Bahti, appointed to Idar (925), p. 110
- MUBÁRIZ KHÁN. *See* Muhammad 'Adil
- MUBÁRIZ ud-DÍN SHIRÁZÍ, amir of Firúzkúh, p. 692
- MUBÁRIZ ul-MULK, son of Nizám ul-Mulk, the converted son of Ráná Patai, p. 417
- MUBASHSHIR RAJAB, wakíl ul-Mulk, vazir to Muhammad Shah, son of Firúz, on his restoration (792), p. 902
- MUFLIH MUKHTASS KHÁN SUL-TÁNÍ, pp. 450, 455
- MUFLIH NÚRÍ (NÚR KHÁN), head of the drummers after the battle of Baroda in (967), receives gift of villages sufficient to support 100 horsemen, pp. 454, 466, 480
- MUFRIH RASTÍ KHÁN, MALIK, kills Sikandar Khán (790), p. 900.

- Governor of Gujarat (790), pp. 901, 903
- MUGHALPŪR, settlements of the Mongols under Ulugh, p. 761
- MUGHALS, enter Sind (926) to help Jám Firúz, but afterwards desiring the country for themselves put to death Daryá Khán, the prime-minister, and Jám Firúz flees to Gujarat. (The Mughals here means the followers of Sháh Beg Arghun, *see* Briggs, p. 430), p. 138. Their custom of celebrating conquests by slaughter, *see* under Humáyún, p. 233. Their love of raiding, they invade Sayyid Mubárák's Mausoleum in Sarkhej, and pull the cover off his tomb, p. 562. Invasion of Sind in (926), p. 638
- MUGHÍŠ ud-DÍN. *See* Ikhtiyár ud-Dín Yüzbeg.
- MUGHÍŠ ud-DÍN. *See* Kishlu Khán
- MUGHÍŠ ud-DÍN, Qázi of Bayana (710), p. 822. His answers to the questions put him by Ála ud-Dín Khalji (Elliot, III, pp. 184—188), p. 828
- MUGHÍŠ ud-DÍN TUGHRIL BALBANI, Governor of Lak'bnawti (657), set himself up as King (670), p. 965. Is captured and his head sent to the Sultan (671), p. 969
- MUGHLÁ, Malik (671), called by Ziyá, Muqaddar, p. 969
- MUHABBAT KHÁN, at battle of Baroda (967), p. 451
- MUHADDIB KHWÁJA (721), p. 860
- MUHADDIB ud-DÍN, MUHAMMAD, NIZÁM ul-MULK, Vazír to Bahrám Sháh (637), p. 705. Escapes from assassins, reappointed vazír to Bahrám Sháh, p. 706. Lays siege to Delhi, p. 708. Vazír to Mas'úd, p. 710
- MUHÁFIR ul-MULK, a Hindu in service of Shír Khán, defeated in a fight with Ibráhím Mirzá (980), p. 549
- MUHÁFIZ KHÁN, title bestowed on Chir Jíu after imprisonment of Fattu Jíu (950), p. 326
- MUHÁFIZ KHÁN, brother of Jhújhár Khán, p. 501. Surrenders with Sayf ul-Mulúk to Sháh Qulí, pp. 566, 605
- MUHÁFIZ KHÁN, JAMÁL ud-DÍN MUHAMMAD, son of Malik Shaykh, appointed Governor of Ahmadábád, p. 21. Grandfather of Husám, the historian, p. 25. Becomes Vazír in succession to Khudáwánd Khán (885), p. 27. Takes part in the fighting, p. 28. *See* Introduction to Vol. II, p. xxviii
- MUHÁFIZ KHÁN KHWÁJA JAHÁN KHALJÍ. *See* Khwája Jahán Tawáshí
- MUHÁFIZ KHÁN MARJÁN, pp. 419, 441, 460, 539, 580
- MUHÁJID ul-MULK, Minister to 'Ádil Khán III, p. 58
- MUHAMMAD, ibn 'Abbás (Súri), p. 651
- \* MUHAMMAD, b. Aqlar, ruler over Barr Sa'd ud-Dín (830), p. 585
- \* MUHAMMAD, ibn Ahmad ad-Dahmani al-Maghribi, p. 589
- \* MUHAMMAD, ibn 'Alí al-Marzúq, p. 595
- MUHAMMAD, b. 'Alí, Mawláná, deputed by Humáyún to discuss peace terms with Bahádúr, p. 241
- MUHAMMAD, son of Ásaf Khán, vazír to Ikhtiyár ul-Mulk, killed in battle of Ahmadábád (981), p. 604
- MUHAMMAD ibn Hasan, head of the Ismá'ílís in (895), p. 671
- MUHAMMAD, son of Hájjí 'Imád ul-Mulk, p. 27
- MUHAMMAD, b. Husayn Rabíbul-Mulk, with Author in Songher (1012), p. 951
- MUHAMMAD ibn Káká Jawhar Salmání, p. 470
- MUHAMMAD ibn Muhammad b. Muhammad, b. 'Abdu'r Rahmán, b. Hasan Jalál ud-Dín al-Misri, Ibn Suwayd, born (856), dies in Ahmadábád (929). Called Malik ul-Muhaddisín, p. 117
- MUHAMMAD, ibn Násir ud-Dín KhaljÍ, his adventure with the Persian envoy, p. 98. With Delhi army in Chanderi, pp. 100, 107, 211. (Ferishta's Shāhib Khān), set on throne for a short time, p. 212. Given Chāmpāner by Sulṭān Muẓaffar, and remains there till the scandalous incident with the Persian Ambassador (*see* p. 98), when he returns to Málwa; reaches Chanderi in (918), with help from Delhi, p. 213
- MUHAMMAD ibn Sulaymán ibn Hayyāsh as-Sohayli, Governor of Mur, killed in fight against Amír Husayn (921), p. 42
- MUHAMMAD ibn Súri, p. 650
- MUHAMMAD 'ADIL SHÁH, b. Nizám, b. Hasan Súri, p. 1004. Marches with Himún into Bengal against Khizr Sháh, p. 1006
- MUHAMMAD al-ÁNÁSÍ, a Captain in Amír Husayn Kurdí's fleet, his narrative of battle of Chiul, etc., given by Author, p. 38. Ship's Captain with Salmán the Turkoman, p. 218
- MUHAMMAD 'ALÍ KHING-JANG (?), present at battle of Pánipat (932). (Beveridge reads Jang-Jang; possibly Khunuk Jang), pp. 939, 941
- MUHAMMAD 'ALÍ TAGHÁÍ, left in charge of Kábul, is ordered by Humáyún to kill Yádgár Násir Mirzá: he refuses

- on the ground that he has never killed even a sparrow, p. 1019
- MUHAMMAD BAKSHÍ, present at the battle of Pá nipat (932), p. 939
- "MUHAMMAD BAKHTIYÁR." See Ikhtiýár ud-Din. This is the name by which he is best known, but we should read Muhammad-i-Bakhtiýár, p. 954
- MUHAMMAD BAQIR, amir in Tirmid, receives Bábur, p. 927
- MUHAMMAD DULDÁÍ SULTÁN, present at battle of Pá nipat (932), p. 938
- MUHAMMAD GHÁZÍ TURGHÁÍ, p. 986
- MUHAMMAD HUSAYN MÍRZÁ, being driven out of Mála by Akbar's officers, flies to Gujarat in (974), pp. 499, 505. In Surat when Akbar captured town, p. 581. Shuts himself up in Surat, p. 599. Deserts Muhammad Khán at Kari, p. 600. Occupies Broach when Akbar returns to Agra, then to Surat, finally gains possession of Baroda and Chámpáner (981), p. 601. In Cambay is attacked by Quṭb ud-Dín Muhammad Khán and Sayyid Hámid Bukhári, pp. 602, 607. In battle against Akbar is taken prisoner, p. 608
- MUHAMMAD JAHÁNGÍR, son of Amír Tímúr, p. 906
- MUHAMMAD KÁKÁ JAWHAR SAL-MÁNÍ, p. 487
- MUHAMMAD KHÁN, son of Fírúz Sháh, succeeds Khán Jahán as vazír (see Muhammad Sháh), p. 899
- MUHAMMAD KHÁN, son of Shír Khán Puládí, in Patan calls on his father for help against Akbar; his father comes, and they are joined by Muhammad Husayn Mírzá, and advance on Kari. 'Azíz Koka is sent against them, pp. 600, 608
- MUHAMMAD KHÁN, b. Zafar Khán of Gujarat, becomes vazír to Nuṣrat Khán (793), with title of Tátár Khán, p. 904
- MUHAMMAD KHÁN, of Asír. See Muhammad Sháh
- MUHAMMAD KHÁN, Lord of Barar, p. 178
- MUHAMMAD KHÁN RÚMÍ, gunner in service of Humáyún at Qanawj, p. 991
- MUHAMMAD KHÁN, *Sar-nawbat*, p. 178
- MUHAMMAD KHAYRAT KHÁN, son of Yáqút. See Khayrat Khán Muhammad
- MUHAMMAD KHWÁJA JAHÁN FÁRÚQÍ, vazír to 'Alá ud-Dín Bahmán Sháh, whose daughter he marries, p. 51
- MUHAMMAD KHIẒR KHÁN, b. Faríd Khán, b. Khizr Khán, comes to throne (837), p. 918. Dies (847), p. 920
- MUHAMMAD KHWÁRAZM SHÁH, appeals to the 'Abbásid Caliph, p. 666. Conquers Turkeṣtán, Kashghar, and Bala Saghun, p. 669. Attacked by Mu'izz, p. 680. Conquers Ghazna, Záwulistán, and Kábul, pp. 688, 761
- MUHAMMAD KOKILTASH, p. 938. With Humáyún in his expedition against Rána Sá ngá (933), p. 941. General of Bábur at Khánwa (933), p. 943
- MUHAMMAD MAKÁ (?), p. 1051
- MUHAMMAD MUQÍM, son of Amír Du'n-Nún, pp. 928, 935
- MUHAMMAD PÍR 'ALÍ, drowned at battle of Chausa (945), p. 989
- MUHAMMAD QÁSIM KÚH-BAR, in Kábul (912), p. 935
- MUHAMMAD QILÍJ KHÁN, Governor of Surat under Akbar, p. 580. Left in charge of Surat by Akbar, p. 601
- MUHAMMAD SAR ÁBDÁR (? Shír-andáz), Lord of Kul (671), p. 968
- MUHAMMAD SARBADA, sent to Sarsuti by Malik Ghází, p. 849
- MUHAMMAD SÁRBÁN, p. 942
- MUHAMMAD SHÁH (Muhammad Khán of Asír), al-Fáruqí, intimate friend of Bahádúr. Succeeds his father Ádil Khán III in (926), pp. 60, 151, 152, 193, 194. Is allowed to go to Burhánpur, pp. 217, 224. Flees with Bahádúr to Mándú, p. 240. Son of Bahádúr's sister (*M.-i-S.*, p. 198). Sent in pursuit of Humáyún's retreating army, reaches Ujjain, p. 252. With Bahádúr in (941), p. 256. Selected to succeed Bahádúr, dies on his way to Aḥmadábád (944), pp. 263, 496
- MUHAMMAD SHAH, Lord of Asír, son of Mubárák II, succeeds to throne (974), p. 65. Dies (984), p. 66. Crosses the Narbada (974), p. 505. Invited by Rustam Khán to attack the Mírzás (978), p. 531
- MUHAMMAD SHÁH, son of Ahmad Sháh of Gujarat, ascends throne (846), p. 1. Death of (855), p. 3
- MUHAMMAD SHAH, son of Tughluq Sháh, p. 157. See Muhammad-i-Tuglaq
- MUHAMMAD SHÁH II, son of Maḥmúd, son of 'Alá ud-Din Ḥasan Bahmani, p. 160
- MUHAMMAD SHAH II, 'Askarí, son of Humáyún Sháh Bahmaní, p. 166. Dies (887), p. 168
- MUHAMMAD SHÁH MUGHALÍ, converted Mongol, made amir and sent under Ulugh Khán to invade Gujarat in (696), p. 785. Rebels against Ulugh



- Khán, p. 790. Offers to kill Nuṣrat Khán from the battlements of Rantambhor, p. 799. Shoots from the battlements of Rantambhor a dancing girl standing by 'Alá ud-Dín, p. 807. Found wounded by 'Alá ud-Dín, makes spirited reply, and is thrown under elephants, but is afterwards buried, p. 810
- MUHAMMAD SHÁH NÁSIR ud-DÍN (formerly Muhammad Khán), son of Firúz Sháh, succeeds his father on throne of Delhi (789), p. 899. Flees from Delhi, p. 900. Sets himself up as King of Sámána, and is joined by many Delhi nobles; he advances on Delhi; is driven off; and goes to Doab, p. 901. Restored to throne of Delhi (792), p. 902. Falls ill in Chhetra and dies there (793), p. 903
- MUHAMMAD SHÁH SŪR, captures Sasram, p. 950. Amír of Bengal (960), p. 1004. Killed in battle against Hímún (962) at Chappar Ghat, p. 1005
- MUHAMMAD SHAYBÁNÍ, enters service of Bábur and afterwards of Humáyún, pp. 498, 927
- MUHAMMAD SHIRÁN al-KHALJÍ, amir, succeeds Ikhtiyár ud-Dín Muḥammad (602), p. 958
- MUHAMMAD SULTÁN, son of Sultán Ahmad I of Gujarát, p. 2
- MUHAMMAD SULTÁN, son of Ghiyás ud-Dín Balban, called Qá'án. Made Governor of Sind and Multán in (663) (it was he who twice invited the poet Sa'di to India, *see* pp. 731—732), p. 733. Killed in battle (684), p. 735
- MUHAMMAD SULTÁN MIRZÁ (932), p. 937. At battle of Pá nipat (932), pp. 938, 941
- MUHAMMAD TÍMŪR SULTÁN UZ-BEG, in Samarqand (917), p. 929
- MUHAMMAD-i-TUGHLUQ, Fakhr ud-Dín Ulugh, ascends throne (725), removes from Tughluqábád to Delhi. Moves inhabitants of Delhi to Deogir, p. 863. Taken ill in Talang, returns to Delhi, allows exiles in Deogir to return to Delhi, p. 865. Finds new city on banks of Ganges at Sarkdawari, p. 867. Seeks authority for the Khuṭba from the Caliph in Egypt, p. 870. Dies near Tatha (21st Muharram, according to Husám Khán, 11th Muharram) (752), p. 886. His character and his talents, p. 887
- MUHAMMAD WAFÁ, *Sharbatdár*, p. 608
- MUHAMMAD ZAYTŪN (932), p. 939. Lord of D'holpúr, submits to Bábur (933), p. 941
- MUHÁN ud-DÍN, a more fitting name for Burhán ud-Dín, the regicide, p. 305
- MUHARRAM, son of Ṣafar, becomes Rūmí Khán (*q.v.*) in (945), p. 272
- MUḤIBB, a musician, p. 505
- MUḤIBB 'ALÍ KHALÍFA, Amír, p. 934. Present at battle of Pá nipat (932), p. 938. Son of Nizám ud-Dín, general of Bábur at Khánwa (933), p. 943
- MUHSIN ul-MULK JAWHAR BILÁL MUHAMMADÍ, pp. 459, 466. In service of Bijlí Khán, pp. 504, 522. Killed out hunting by a party of Rajputs (976), p. 540. Leaves Bijlí Khán and joins Ulugh Khán, p. 541. His character, p. 544
- MUHTARIM KHÁN LÁRÍ, p. 557
- MU'ÍN ud-DÍN AFZAL KHÁN MOLTÁNÍ, p. 409
- MU'ÍN ud-DÍN MALIK, in Mahmúd Sháh's army at capture of Delhi by Amír Tímúr (801), p. 906
- MU'IZZ ud-DÍN, b. 'Alá ud-Dín Ajudhí, p. 878
- MU'IZZ ud-DÍN KAY QOBÁD, succeeds his grandfather Balban (685), p. 737
- MU'IZZ ud-DÍN MUBÁRAK SHÁH, son of Khizr Khán, comes to throne (824), p. 914. Death of his mother; founds town of Mubarakábád (835), p. 918
- MU'IZZ ud-DÍN MUHAMMAD ABUL-MUẒAFFAR SAM GHURÍ, ibn Bahá ud-Dín Sám, ibn 'Izz ud-Dín Ghurí, called Chihilgáni after his forty faithful slaves, pp. 441, 646. Descendant of Zāhhāk Tázi, p. 648. Title conferred on Shiháb ud-Dín when made King of Ghazna by his brother (569), p. 663. Conquers Multán from the Qarámitas (571), p. 675. Conquers Nahravála (575), p. 676. Divides the Kingdom of his brother Ghiyás on his death in (599), p. 680. Murdered at Damyak by an Ismá'ili assassin (602). This is notable, as most authorities say he was murdered by a band of K'hok'hars (*see* Raverty, pp. 485—488), pp. 682, 953
- \* MUJÁHID, b. 'Alí, b. 'Abdullah az-Zammaní (?) (Basset—Sonha), p. 591. Amír, p. 594
- MUJÁHID KHÁN, title conferred on one of the sons of Khán Jahán Malik Ládán Khalji (*q.v.*), p. 57. In service of Malik Ayáz, p. 113
- MUJÁHID KHÁN, son of Khudáwānd Khán, son of Yūsuf, p. 27
- MUJÁHID KHÁN BIHLÍM, Lord of Junagar, joins 'Imád ul-Mulk (942),





- p. 250. One of Bahádur's nobles in (941), p. 256. Left by Sulaymán Pásha in (945), takes Sulaymán's guns to Junagar, where they remained till (970), when they were destroyed by Shiháb ul-Mulk Ghúrí, p. 267. Lord of Pali Thana, p. 268. Becomes Lieutenant of the Kingdom (945), pp. 272, 275. After the Sulaymán Pásha incident had remained in Pali Thana, refuses Maḥmúd III's repeated invitations to return, p. 287. His behaviour when Āṣaf Khán returns to India, p. 289. Is sent for, and on arrival is honoured and fêted, p. 291. Fearing arrest flees to Pali Thana, is sent for by the King, but dies on his way, pp. 292, 324
- MUJÁHID KHÁN SULTÁNÍ, pp. 474, 538
- MUJÁHID SHÁH BAHMANÍ, murdered by his cousin Dá'úd, p. 160
- MUJÍR ud-DÍN ABU RAJÁ, p. 157
- MUKARRAM, son of aṣ-Sulayhí, p. 91. Rescues his mother Asma, who is captive in Zabíd. Dies in Ṣan'á (484), p. 93
- MUKH AFGHÁN, an Amár in Deogir, p. 881
- MUKHAL RÁNÁ, father of Kunpha Rána, p. 11
- MUKHLIṢ ul-MULK, favourite of Muḥammad b. Tughluq, p. 874
- MUKHTAṢṢ KHÁN, brother of Ibráhím of Jaunpúr, p. 915
- MÚLIYA, a hill near Chámpáner (*M.-i.-S.* lith. p. 277, *Mawáliya*), p. 325
- MULLA 'ABDUL-FATTÁH al-QAZ-WÍNÍ, friend of Āṣaf Khán in Mekka, p. 385
- MULLA BÁBÁ SÁGHIRÍ, p. 934
- MULLA MAḤMÚD MUNSHÍ, composed Bahádur's insulting letter to Humáyún, p. 231
- MULLA TARDÍ, p. 505
- MULTÁN, generally a dependency of Sind, p. 137. Between (841) and (933) ruled over by Budhan Khán and his descendants. (1) Maḥmúd Budhan Khán of Multán. (2) Qutb ud-Dín. (3) Husayn. (4) Muḥammad in (902) drives off the Mughals. (5) Fírúz. (6) Husayn defeated and killed by Sháh Mír (933), p. 139. Invaded by Il-tamish (624), p. 695. Multán surrenders to 'Alá ud-Dín Khaljí's generals after short siege (695), p. 781
- MUNAWWIR ul-MULK SAYYID JALÁL BUKHÁRÍ, p. 108. Describes strength of Chámpáner to Author of *M.-i.-S.*, p. 235
- MUNDA, a town, p. 607
- MUN'IM KHÁN, imprisoned by Humáyún (948), p. 995. Made *atdlik* of Prince Akbar (961), p. 1054
- MUNJPÚR, p. 399
- MUQADDISÍ al-, quoted, p. 859
- MUQARRAB KHÁN, destroys Luhyana (870), p. 204
- MUQARRAB KHÁN MALIKJÍ, son of Yáqút Sultání 'Abdul-Kerím Fulád Khán, son of Sandal Fulád Khán, killed in (1003), pp. 79, 80. Deserts to Akbar, p. 83
- MUQBIL, brother of 'Ubayd Aḥmadyar, governor of Gujarat, p. 876
- MUQBIL KHÁN SULTÁNÍ, p. 223. Brother of Ikhtiyár Khán Šiddiqí, put to death by 'Imád ul-Mulk (944), pp. 265, 320
- MUQRANA in Yaman, pp. 42, 47
- MÚR, p. 42. (Thus in text, the usual reading is MAWR.)
- MURÁD KHÁN, in Akbar's service, p. 499
- MURANBALI, p. 25
- MURBI, p. 267
- MURDUD'HI, name of a palace in Delhi (Ziyá, p. 282, reads Kushk-i-Mu'izzí), p. 805
- MURGHÁB, p. 658. Battle on the, in which Ghiyáṣ and Mu'izz defeat Jalál ud-Dín Khwárazm Sháh (588), p. 664
- MURGH DÁRA, pp. 34, 533
- MURTAZA NIZÁM SHÁH, after capturing Ilichpur, attacks Asír, p. 65. In (980), p. 170
- MUṢÁHIB BEG, p. 1031
- MUṢÁ KHÁN, son of 'Ayn ul-Mulk Puládí, pp. 392, 393, 395, 401, 409, 425. Joined by Hájji Khán Shír Sháhí, pp. 432, 447, 472, 479, 483. Dies (970), p. 489. Is taken ill and dies (970), pp. 491, 492
- MUṢÁ MUHAMMAD TAQÍ, p. 68
- MUṢTAFÁBÁD, founded by Maḥmúd I near Gírnal after its capture, and becomes one of his capitals, pp. 21, 31. Name given to fort built by Maḥmúd Khaljí at Gurgaun (847), p. 199
- MUṢTAFÁ KUKIYÁN (Chingiz-Khání), p. 82
- MUṢTAFÁ QARAMANÍ (afterwards 'Adil Khán), arrives in Díu (938), p. 217. See 'Adilkhán Qaramaní
- MUṢTAFÁ RUMÍ KHÁN, ibn Bahrám. See Rúmi Khán Muṣtafá
- MUṢTAFÁ, SAYYID, son of Sayyid Zayn ud-Dín, p. 65
- MUṢTANŠIR, recognised Caliph by Sultán Baybars (659), p. 870

MUSTANŞIR al-'UBAYDÎ, Lord of Egypt (471), p. 253  
 MUSTANŞIR BILLÂH, sends Khil'at and banner to Il-Tamish (626), p. 698  
 MU'TABIR ul-MULK MARJÂN, in service of Jhújhâr Khán Marján, p. 538  
 MU'TAMID ud-DAWLA MUQBIL, equerry to Ikhtiyâr ud-Dîn in Lak'h-nawti, has interview with al-Júzajáni (641), p. 957  
 MUTAYNA, a port in Yaman, pp. 39, 46  
 MU'TAZID, the Egyptian Caliph, sends deputation to Fírúz Sháh (756), p. 897  
 MUZAFFAR I, proclaimed King of Gujarat (802), p. 909  
 MUZAFFAR II, arrives from Baroda at moment when his father's (Mahmúd Begarha) body is being carried to Sark-hej, p. 88. Ascends to throne of Gujarat (3rd Ramazán, 917), p. 97. Goes to Ghodra in (918) to help Mahmúd II Khalji against Bhím Rái, p. 99. Besieges Idar in (919), p. 100. Sets out from Chámpáner to meet Mahmúd Khalji in Bhakor (923), they proceed together to Diola, p. 103. Summons his amírs from all sides to help him against Chitor, p. 112. His prayer for rain which is answered (931), p. 122. Premonitions of approaching death (932), designates Sikandar as his successor, p. 129. Bids farewell to his harem; vivid description of his last hours (2nd Jumáda II, 932), p. 130. Anecdote of the Qází in Ahmadábád and the horse-dealer. Sends a cargo of rich clothes to Jidda for the Holy Places. His *ribát* in Mekka. His copies of the Kor'an seen by the Author in Mekka, p. 131  
 MUZAFFAR III ABU NAŞR, son of Mahmúd, son of Latif, brother of Bahádur. Accession (17th Sha'bán, 967), p. 478. With Sayyid Hámíd in (974), p. 503. Secretly joints Ulugh Khán after battle of Naryad (Jumada II, 980), p. 559. Surrenders to Akbar, p. 563  
 MUZAFFAR HUSAYN, in Herát (912), p. 928  
 MUZAFFAR KHÁN, amir of Chanderi, commanded Mahmúd Khalji's right wing at Kapadvanj, p. 10  
 MUZAFFAR KHÁN SHIRWÁNÍ, vazír to Shír Khán Puládi, with the Aghans, pp. 489, 518, 521. Died (979), and his son succeeds to his office and title, p. 545  
 MUZAFFAR KHÁN, son of Muzaffar Khán Shirwáni, vazír to Shír Khán Puládi, p. 548. Assures Ulugh Khán that Shír Khán only made peace on condition that Ulugh Khán should lose

nothing, p. 552. Discusses the Treaty of (975) and the peace of (980), p. 554  
 MUZAFFAR KHÁN, vazir to Músá Khán, p. 481  
 MUZAFFAR SHÁH, Habashí King of Bengal, dies (903), p. 980  
 MUZAFFAR TURKMAN, p. 993  
 MUZBIR SIMWAN, a Sayyid, at battle of Gamid, p. 456

## N

NÁB, a village near Herát, p. 656  
 NADARBAR (Nandarbar), p. 3; and Sul'tánpúr added to Gujarat in reign of Ahmad II, pp. 61, 393, 394, 399, 422  
 NADOD (Nandod), pp. 394, 396, 397, 402, 422. Given to Daryá Khán, p. 473  
 NAFIS, Abyssinian slave, minister in Zabíd, p. 90  
 NAGARKOT, captured by Fírúz Sháh (762), pp. 898, 901  
 NAGOR, pp. 11, 12, 13, 31 485, 505  
 NAHRWALA, p. 4. Conquered by Sul'tán Mahmúd of Ghazna in (416), p. 5. Anhilvad Patan, pp. 784, 883, *et passim*.  
 NAHRWALA PATAN, Capital of Gujarat in reign of Muzaffar I, pp. 31, 479 *et passim*  
 NAJAI, Abyssinian slave, conquers Zabíd in (412), receives title of Naşir ud-Dîn from the 'Abbásid Caliph; poisoned in (452), p. 90  
 NAJÍM BEG, defeated by Bábur (918), p. 935  
 NAJM ud-Din ABU BAKR, Şadr ul-Mulk, succeeds Muhaddib ud-Dîn as vazír to 'Alá ud-Dîn Mas'úd, p. 711. Becomes vazir with title of Şadr Jahán (652), p. 718  
 NAKHL WÁDÍ, near Zabíd, p. 43  
 NAKUTI, p. 958  
 NA'LCHA, pp. 28, 194  
 NAMUDRA, pp. 286, 473, 474  
 NANDANA, in Multán, pp. 697, 713  
 NANDEO, King of Salir Malir, p. 880  
 NANDURBAR. *See* Nandarbar  
 NANGLA BALI, p. 718  
 NAQD ul-MULK, a Hindu in the service of Ulugh Khán (971), p. 495  
 NARAIN, pp. 678, 816  
 NARBADA, river, p. 411  
 NARMA SHIRIN, brother of Qutlugh Khwája, p. 865  
 NARMIN MALIK, attacks Mughş ud-Din Tughril but is defeated (671), p. 966  
 NARNÁLA, a fortress in Berar, pp. 77, 170, 181  
 NARPAT HADA, allied with Rána Sága against Bábur (933), p. 942

- NARSANG (misprinted in text as Tar-sang), p. 168
- NARSINGH DEO, Lord of Gwalior (died 805), p. 910
- NARSINGH DEO RAJA CHUHAN, dies of wounds in siege of Chāmpāner (941), p. 235. Allied with Rānā Sāngā against Bābur (933), p. 942
- NARYAD, pp. 265, 399, 551. Belongs to Sayf ul-Mulūk in (980), p. 557. Battle of (Jumāda II, 980), p. 558
- NASIB SHĀH, son of 'Alā ud-Dīn, also called Nuṣrat Shāh, King of Bengal. This is probably the name by which this King was popularly known (see Stewart's *Bengal*, p. 118), pp. 227, 952. Gave asylum to the Afghans after the invasion of Bābur in (932), also to Maḥmūd, b. Sikandar, b. Bahlūl, whose sister he married, p. 981. Comes to Humāyūn, fleeing before Shīr Shāh, and is well received, p. 982. See also Notes to p. 982
- NĀSIK TARMĀK, pp. 31, 174, 923
- NĀSIR, the Caliph, persuades Ghiyāṣ ud-Dīn to attack the Khwārazm Shāh's territory in order to turn him back from 'Irāq, p. 667
- NĀSIR, amīr, a poet, p. 705
- NĀSIR ḤABASH KHĀN, Governor of Diu, p. 392
- NĀSIRIYYA, the, in Delhi in charge of Jūzajānī, p. 712
- NĀSIR KĀMĪ, receives money from Muhammad b. Tughluq, p. 889
- NĀSIR KHĀN NUḤĀNĪ AFGHĀN, pp. 939, 941
- NĀSIR KHĀN (Jahāngir), of Khāndesh, succeeds his father Rāja Aḥmad in (801). Conquers Thalner, Asīr, Lalang, Songir, and Dilkot. Besieged in Asīr by Aḥmad I of Gujarat and submits, leaving his brother Ḥasan as hostage, p. 52. Dies in (841), p. 53
- NĀSIR MĪRZĀ, pp. 935, 936
- NĀSIR SARMAST KHĀN, pp. 470, 501
- NĀSIR SHĀH, a descendant of Shams ud-Dīn Ilyās, rules in Bengal, dies (862), p. 979
- NĀSIR SHĀH, of Bengal, sends envoy to Bābur (935), p. 946
- NĀSIR SULTĀNĪ, with 'Imād ul-Mulk, son of Ikhtiyār in (982), p. 615
- NĀSIR ud-DĪN, Governor of Bengal, dies (626), p. 698
- NĀSIR ud-DĪN, keeper of the elephants, one of the three Jalālī nobles spared by 'Alā ud-Dīn, p. 783
- NĀSIR ud-DĪN, Khalji. See Khusraw Khān, Ḥasan Rao Bachcha
- NĀSIR ud-DĪN AYTAM (*sic*) BALĀ-RĀMĪ, MU'IZZĪ, of Multān (624), pp. 695, 705
- NĀSIR ud-DĪN BURKHĀN, in service of 'Alā ud-Dīn, p. 803
- NĀSIR ud-DĪN CHIRĀGH I-DIHLI, SHAYKH, his meeting with Firūz Shāh as a boy, p. 894
- NĀSIR ud-DĪN GHĀZĪ ALP, son of Qara Arslān Saljuqi, nephew of Mu'izz ud-Dīn, made governor of Herāt (599), p. 680
- NĀSIR ud-DĪN HUSAYN, son of Shihāb ud-Dīn Ghūrī, p. 658. Mīr-i-Shikār, p. 691
- NĀSIR ud-DĪN KŪHRĀMĪ, councillor of Jalāl Firūz, p. 770
- NĀSIR ud-DĪN MAḤMŪD, son of Il-tamish, conquers Bengal (624), p. 695. Released by his nephew 'Alā ud-Dīn and given Broach, p. 711. Brought from Broach and set on the throne (644), p. 712. Died in (662) (11th Jumāda I) according to Ḥusām Khān (*N.B.* the manner and date of Maḥmūd's death appears to be the only additional information given by Ḥusām Khān; the years (658—662) still remain without a chronicle, see Raverty, p. 716), p. 725. Son of Shams ud-Dīn Il-Tamish defeats and kills Ghiyāṣ ud-Dīn Khaljī (624). Ascends throne of Lak'hnavti and dies in (662), p. 961
- NĀSIR ud-DĪN MAḤMŪD BUGHRA KHĀN, son of Ghiyāṣ ud-Dīn Balban, governor of Bengal (681—691), pp. 733, 862. Made King of Lak'hnavti (681), the injunctions and counsels he received from his father, p. 970. Author has been unable to discover date of his death, but only knows he was alive during the reign of his son Sulṭān Mu'izz ud-Dīn Kay Qobād (686—689) and of Tughluq Shāh (720—724), p. 972
- NĀSIR ud-DĪN MUHAMMAD al-MARDĪNĪ, uncle of Sulṭān Mu'izz ud-Dīn, p. 688
- NĀSIR ud-DĪN MUHAMMAD KHARNAK, made Governor of Merv (597), p. 666
- NĀSIR ud-DĪN 'OMAR, the Khaṭīb in Delhi (801), p. 908
- NĀSIR ud-DĪN QABĀCHĀ, of Sind, married two of Quṭb ud-Dīn's daughters, pp. 686, 695
- NĀSIR ud-DĪN QADIR SHĀH KHALJĪ, rumoured to have poisoned his

- father. Assures Maḥmūd I of his innocence, p. 34. Son of Ghiyāṣ ud-Dīn of Māndū, pp. 197, 210. Succeeds his father (905), punishes the nobles who sided with his brother. Puts to death women who saved him from drowning, p. 211
- NĀSIR ud-DĪN ṬAWĪL, receives large money gifts from Muḥammad b. Tughluq, p. 389
- NĀSIR ul-MULK, title bestowed on Ni'mat, son of Chalak Sulṭānī Hindī (956), pp. 297, 332
- NĀSIR ul-MULK, title conferred on Pir Muḥammad (964), p. 1066
- NĀSIR ul-MULK. *See* Daryā Khān Ḥabashī Nāṣir ul-Mulk
- NĀSIR ul-MULK, son of Malik ush-Sharq, p. 557
- NĀSIR ul-MULK BIMBANI, pp. 394, 408, 424. His estates divided, he is offered the vazirate of the kingdom, p. 427
- NĀSIR ul-MULK SULṬĀNĪ, murdered by order of Maḥmūd III in Broach (947), p. 272
- NAṢR KHALJĪ, father of 'Alā ud-Dīn Khaljī (*q.v.*)
- NAṢṢAN (AMĪN NĀS). *See* Malik Naṣṣan
- NATHU SUDHAL, p. 895
- NAWANAGAR, three farsakhs from Kukla, p. 262. Three farsakhs from Diu, p. 275
- NAWRUZ KARKAZ, son-in-law of Narma Sirin, persuades the Mongols to return to Delhi (752), p. 892
- NAẒAR BAḤĀDUR (981), pp. 605, 608
- "NEW MUSLIMS," name given to Mongol converts, p. 789. Renowned for marksmanship, p. 801. In Delhi, plot to kill 'Alā ud-Dīn and are wiped out (711), p. 823
- NIHĀL BEG, with Humáyūn in Bengal (946), p. 982
- NIHAYAT KHĀN, killed in (997), p. 175
- NĪLAB-I-SIND, river of Lahore, pp. 713, 936
- NI'MAT, ibn Chalak Sulṭānī Hindī, Nāṣir ul-Mulk, p. 297. *See under* Nāṣir ul-Mulk
- NI'MAT ULLAH, KHWĀJA, made governor of Ajmir in (860) and receives title of Sayf Khān, p. 203
- NĪMRŪZ, conquered by Ghiyāṣ ud-Dīn (573), p. 663
- NI PUZA, a village in the Dekkan (*see* *M.-i-S.* text, p. 286), p. 329
- NĪSHĀPŪR, conquered by Ghiyāṣ ud-Dīn in (596), p. 665
- NISHASTA, name of the Sulṭān's residence in Maḥmūdābād, p. 394
- † NIYĀZĪ BUKHĀRĪ, author of *Jāmi' ut-Tawārikh*; his verses on Bahādur's death, p. 264
- NIYAZIS, a tribe in the Punjāb, p. 1001
- NIZĀM, son of Ḥasan Sūr, succeeds his father, but invites his brother Farid to accept the amirate, p. 950
- NIZĀM KHĀN AFGHĀN (932), p. 939. Governor of Biyāna, p. 941
- NIZĀM SHĀH, son of Humáyūn Shāh Bahmanī, pp. 17, 165. Being attacked by Maḥmūd Khaljī seeks aid from Maḥmūd Begarha (866). Again in (867). Dies in (867), p. 166
- NIZĀM SHĀH DAKKANĪ, dies in (961), p. 320
- NIZĀM ud-DĪN, brother of Qutluḡ Khān, p. 875. Governor of Deogir, p. 880
- NIZĀM ud-DĪN, *amīr dād*, nephew and son-in-law of Fakhr ud-Dīn, *kotwal* of Delhi, p. 738
- NIZĀM ud-DĪN al-FURGHĀNĪ, the first Moslem conqueror to enter Bihār, p. 954
- NIZĀM ud-DĪN AWLIYĀ, p. 159. Appealed to by 'Alā ud-Dīn for spiritual aid in capture of Rantambhor (699), tells the Sulṭān to seek aid from 'Imād Khaljī, p. 808. Accredited with the victories of 'Alā ud-Dīn, p. 818. Again consulted by 'Alā ud-Dīn, who is for four days without news of his army. The saint never visited or met 'Alā ud-Dīn, p. 822. Protests against the conduct of Sulṭān Quṭb ud-Dīn. The Sulṭān offers a reward of 1000 Tankas to the man who brings him "that which is next the saint's turban," and made it an offence for people to visit the Saint in his home in Ghiyāṣpūr, p. 843. Receives a gift of 5 lakhs, which he at once distributes; blamed for his encouragement of *Samā*, and his patronage of Sūfis, p. 855. His famous warning to Tughluq Shāh, *Ḥanūz Dihlī dūr ast*, p. 862. Meeting with Fīrūz Shāh as a boy, p. 894
- NIZĀM ud-DĪN MUKHTAṢṢ ul-MULK, p. 10
- NIZĀM ud-DĪN SARFĀNĪ, p. 701
- NIZĀM ud-DĪN SHAYKH MAḤMŪD, p. 12
- NIZĀM ul-MULK, a royal servant, p. 417
- NIZĀM ul-MULK, *amīr* of 'Alā ud-Dīn Bahmanī, p. 163

- NIZÂM ul-MULK AYSAN, p. 25
- NIZÂM ul-MULK BAHRI, on death of 'Adil Khân II plots to place 'Alam Khân on the throne of Khândesh, p. 54. Leaves Barid and returns to Burhânpûr is followed by Bahâdur and makes peace, pp. 152, 166. Joint vazîr to Mahmûd II Bahmanî, dies in (916), p. 169
- NIZÂM ul-MULK MAHMÛD JUANAYDI, vazîr to Il-tamish, p. 696
- NIZÂM ul-MULK MUHADDIB ud-DÎN MUHAMMAD. *See* Muhaddib ud-Dîn
- NIZÂM ul-MULK NÂ'IB, son of Nizâm ul-Mulk Bahri, p. 169
- NIZÂM ul-MULK NIKNÂM, b. Hasan, b. Mirân al-Mustawfi, governor of Gujarat, p. 898
- NIZÂM ul-MULK SULTÂNî, son of Rânâ Patai, handed over to care of Sayf ul-Mulk (885), p. 31. In service of Muza'ffar II (919), p. 100. He and his companions defeat the garrison of Na'icha by whom they had been attacked. Muza'ffar II reproves him for his rashness. Made amir of Ahmadnagar, p. 101
- NIZÂM ul-MULK TÛSÎ, vazîr to Malik Shâh the Seljukid, p. 253. Story of cow's hide, p. 254
- NIZÂR, son of the Caliph al-Mustansîr, p. 253
- NOsARI, taken from Qâsim Husayn Khân by Khân Jahân and Safar Salmânî, pp. 258, 394, 408, 411. Battle near, p. 412. Fief of Ulugh Khân, p. 421. Occupied by Nasîr ul-Mulk Bimbânî, p. 424. Given to Fath Jang Khân, p. 473
- NOTAKS, wild piratical bowmen, numbering 40,000, attack the Sultân of Sind (877), p. 22
- NUDIA, pp. 685, 955
- NÛHÂNÎ. *See* Husayn Khân Nuhani, Nasîr Khân, Rukn Khân, and Daryâ Khân. *See also* Appendix
- NÛHÂNIS, AFGHÂN, revolt against Bâbur (932), p. 940
- NÛR, ibn Ibrâhîm, vazîr, p. 591
- NÛR KHÂN DAKKANÎ, p. 72
- NÛR MALIK, daughter of a Ghuzz King, married to 'Alâ ud-Dîn Ghûrî, p. 658
- NÛR MUHAMMAD KHATÎL, bearer of Bahâdur's letter to Humâyûn, p. 231. Sent to interview the Portuguese captain, who refused to come and wait on Bahâdur, p. 252
- NÛR TURK, a Qarâmita propagandist in Delhi with 1000 followers, plots to kill the orthodox ulamâs and Shaykhs in the Mosque; a rescue is effected from outside and Nûr Turk is killed, p. 704
- NÛR ud-DÎN 'ALÎ, b. Husâm ud-Dîn as-Saffi, a famous Sûfi in Mahmûd III's reign, p. 315
- NÛR ud-DÎN 'ALÎ al-MUTTAQÎ, p. 638
- NÛR ud-DÎN 'ALÎ LÂHIJÎ, p. 176
- NÛR ud-DÎN, BURHÂN ul-MULK BIMBÂNÎ, becomes vazîr, p. 269
- NÛR ud-DÎN KHÂN-JAHÂN SHÎRÂZÎ, p. 258
- NÛR ud-DÎN, SHAYKH, in Amîr Tîmûr's army at capture of Delhi (801), p. 906
- NÛRULLAH BEG RÛMÎ BÂYAZÎDÎ, p. 502
- NUŞRAT KHÂN. *See* Shihâb Sultânî
- NUŞRAT KHÂN, son of Tughluq Shâh, p. 859
- NUŞRAT KHÂN, amir of Jalandar and Lahore (835), p. 917
- NUŞRAT KHÂN, pp. 775, 781. Title conferred on Malik Nusrat Jalisari, husband of 'Alâ ud-Dîn's sister, becomes Kotwâl of Delhi in (695) and vazîr in (699), pp. 782, 789. His cruelty, p. 790. Sent to help Ulugh Khân, p. 799. Wounded before Rantambhor, is healed by surgeon, but on being brought before Ulugh Khân does obeisance; his wound reopens and he dies (details not given by Ziyâ ud-Dîn), pp. 800, 824
- NUŞRAT KHÂN, son of Fath Khân, son of Fîrûz Shâh, set on throne in Fîrûzâbâd (793), p. 904. Returns to Delhi after withdrawal of Tamerlane (802), p. 908
- NUŞRAT SABAR, sar-dâwât-dâr to Jalâl ud-Dîn Fîrûz, p. 759
- NUŞRAT SHÂH, of Bengal (*see* Nasîb Shâh), p. 227. Is joined by the Afghans and married daughter of Ibrâhîm Lûdî, (938), p. 948
- NUŞRAT ud-DÎN TÂNSÎ, dies while engaged in quelling Raziya's enemies, p. 702
- NUŞRAT ul-MULK, minister to 'Adil Khân III, p. 58. Dismissed from Idar (925), p. 110

## O

+ 'OMARA, the historian of Yaman, quoted regarding the Habshis, p. 97



- \* 'OMAR, ibn 'Abdullah of Sim, p. 591
- 'OMAR, ibn Siráj, a poet of Herát, p. 658
- 'OMAR al-JABARTÍ, in Muqrana, p. 47
- \* 'OMAR DÍN, amir of Barr Sa'd ud-Dín, pp. 586, 590
- 'OMAR KHÁN, a relation of Bahlúl Lüdí, with Bahádur (937), p. 192
- 'OMAR KHÁN son of 'Alá ud-Dín's sister, revolts against his uncle while he is besieging Rantambhor, p. 804
- 'OMAR KHÁN, son of Alá ud-Dín, murdered in (720), p. 846
- 'OMAR KHÁN SARWÁNÍ, entertains Shír Sháh and his father on their arrival in Delhi, p. 950
- 'OMAR SHAYKH BAHÁDUR, the father of the Emperor Bábur, his death (899), p. 927
- 'OMAR SUKHA, goes over to side of 'Alá ud-Dín Khaljí, p. 778
- ORISSA, Rái of, p. 165
- 'OŠMÁN, *amir dkhúr*, goes over to side of 'Alá ud-Dín Khaljí, p. 778
- 'OŠMÁN PŪR (*see* Sayyid 'Ošmán), p. 32
- 'OŠMÁN, ibn Yásín of Barr Sa'd ud-Dín, p. 587
- OU DH, p. 741

P

- PADMAWATI, p. 897
- PAHÁRJÍ SHÁH MURÁD, son of Akbar, always spoken of as Qurrat 'Ayn as-Salṭana, p. 74
- PAHÁR KHÁN, leader in Shír Sháh's army, p. 982
- PAL, district, p. 28
- PAL, mountains, p. 401
- PALRI, village near Broach, p. 4
- PALTA, name of elephant, pp. 451, 460, 462
- PANDWA, p. 974
- PÁNÍ, Amír, a Hindu chieftain, submits to Humáyún (932), pp. 937, 946. Afghán chief (Beveridge, Biban), rebels against Humáyún (939), p. 1064
- PÁNIPAT, p. 917. Battle of, between Bábur and Ibráhím (932), p. 926. Description of battle, p. 938
- PANJDÁH, conquered by Ghiyás ud-Dín Ghúrí, p. 663
- PARANDI (Briggs' Ferishta, Boondi), p. 203
- PARBAT, p. 31
- PARHÁLA, where Sultán Ádam brings Kámrán and Humáyún, p. 1051

- PARHANTEJ, p. 112
- PARSAD, Rána of Amarkot, p. 996
- PATÁI. *See* Rána Patái
- PATAN, recovered by Daryá Khán and Muháfiz Khán, pp. 259, 392, 395, 399, 401, *et passim*
- PATIALÍ, pp. 732, 867
- PATLIA, name given to Yáqút Sultání, p. 471
- PÁTRI BAJANA, p. 321
- PAT-SANKAR, name of elephant, pp. 232, 321
- PÁYANDA KHÁN, p. 129
- PATWARA, a village near Chámpáner, captured by Mahmúd I, p. 28
- PESHAWAR, p. 693
- PHALAN RÁÍ, p. 199
- PÍL CHIRÁGH, p. 932
- PÍR K'HUKARÍ, commander in D'har, sends his son to offer submission to Muza'ffar II (919), p. 100
- PÍR MUHAMMAD, son of Amír Tímúr, marches from Khurásán against Ucceh (800), p. 905
- PÍR MUHAMMAD KHÁN, son of 'Alam Khán, killed in battle (963), p. 420
- PÍR MUHAMMAD KHÁN UZBEK, Lord of Balkh, receives Kámrán (954) and marches with him to Badakhshán, pp. 1027, 1064
- PÍR QULÍ SÍSTÁNÍ, present at battle of Pánipat (932), p. 938. With Humáyún in his expedition against Rána Sánga (933), p. 941. General of Bábur at Khánwa (933), p. 943
- PÍR RÁGHÍ, p. 935
- PISHRAW KHÁN, p. 102. In charge of Humáyún's tent at Qanawj, p. 992
- PITHÁPŪR, p. 329
- PITHU RÁÍ (923), p. 104. (Perhaps Tihu Rái.)
- PITHU RÁÍ (584), of Tabarhind, p. 677
- PIYAH, river, p. 708
- PIYARA BHANDÉRI, MALIK, at capture of Chámpáner, p. 30
- PORTUGUESE reach Aden (17th Muharram, 919), their attack fails and they proceed to Báb-al-Mandab, Mokha, al-Mutayna, Hodayda, and land on Kamarán in Šafar (919). Second attack on Aden (12th Jumáda I, 919) fails, they return to India, p. 40. Attack Diu on break of monsoon in (938). Alarmed at ships of Mušṭafá, withdraw again to Goa (938), p. 220. Attack Diu in (939), but hearing of arrival of Bahádur, withdraw, pp. 226, 258. Portuguese Governor arrives in Diu (943), p. 261.



Invites Bahádur to visit him at sea, pp. 262, 277, 282, 286. Capture Diu and fortify it (962), p. 393. Occupy and strengthen Daman, but do not send men in return, p. 439. Arrive in Abyssinia, and Imám Ahmad is killed in the battle of Dabaroa, but Author has not been able to ascertain the date, p. 598  
 PRITHI RAJ, of Dangarpúr, p. 193  
 PUL-i-YAKTAR, a bridge in Ghazna, p. 653  
 PUNJAB, p. 237  
 PURANMAL, son of Siladi, p. 224  
 PÚRBÍ chiefs, p. 103 *et passim*  
 PÚRBÍ contingent, p. 443  
 PURMIN. *See* Purmiyani  
 PURMIYANI or Purmin, a port near Diu, pp. 274, 287, 298  
 PUSHTA AFRUZ, p. 960  
 PUSHTA MAHALL, a building in Mahmúdábád, pp. 294, 311, 526

## Q

QÁ'ÁN (*i.e.* Ogotay), son of Chingiz Khán the Mongol, p. 760  
 QABÁCHA. *See* Násir ud-Dín  
 QABGHA MÍR MAHAN MALIK, pp. 884, 895  
 QABÚL KHALÍFATÍ, title bestowed on Malik Kabir, pp. 871, 886  
 QABÚL MALIK, placed in charge of Talang, pp. 865, 867  
 QABÚLPÚR, p. 977  
 QABÚL QIRAN MALIK, Lord of Samana (781), p. 898  
 QÁDIR KHÁN, Amír of Kálpí (831), p. 915  
 QADIR KHÁN, son of Jalál ud-Dín Firúz Khaljí, p. 755. Made Governor of Bengal by Muhammad Tughluq (735), p. 972  
 QADIR KHÁN, brother of Mahmúd Khaljí, p. 919  
 QADIR KHÁN, pp. 10, 27. Gujarat noble sent to help 'Adil Khán III in (914), p. 59  
 QADIR KHÁN. *See* Bahádur Sháh of Khándesh  
 QADIS, pp. 660, 662  
 QÁ'IM al-HAMZÁWÍ, arrives in Mekka with Sulaymán Pásha (944), deputed to convey Bahádur's treasury away from Mekka to Egypt, p. 386  
 QAIMAZ RUMÍ, Governor of Oudh, p. 959  
 QÁLÍJ, a son of Afrásiyáb, p. 197  
 QAMAR ud-DÍN QÍRÁN of Oudh, p. 711  
 QAMBAR 'ALÍ, present at Bábur's death, p. 948  
 QAMBAR BEG, p. 928  
 QAMBAR DÍWÁNA, the story of, p. 1061  
 QANAWJ, pp. 680, 711, 864. Battle between Humáyún and Shír Sháh (947), p. 991  
 QANDAHÁR, in Afghánistán, p. 932. Captured by Humáyún in the name of Sháh Tahmásp (952), p. 1015. Division of the territory after its second capture among Humáyún's officers, p. 1017  
 QANDAHÁR, a small port and village near Cambay, given in Waqf by Mahmud III, p. 313  
 QÁNSAWH al-GHAWRÍ MAMLÚK, Sultán of Egypt, pp. 37, 218  
 QARÁCHA KHÁN, Governor of Qandahár for Kámarán Mirzá (948), p. 994. Guards Humáyún's tent during the Emperor's illness at Shákhdán (953), p. 1020. His striking speech to Humáyún in regard to the killing of the children in Kábul by Kámrán, p. 1026. Deserts to Kámrán (954), p. 1028. Forgiven by Humáyún (955), p. 1033. Killed in battle against Humáyún, his head suspended from the Iron Gate of Kábul, p. 1043  
 QARACHAL, the women of, p. 877  
 QARA GÖZÍ, present at battle of Pá nipat (932), p. 939. General of Bábur at Khánwa (933), p. 943  
 QARA JAMAQ, a general under Balban, p. 719  
 QARÁMITA, The, driven out of Ghúrid Kingdom, p. 659  
 QARAQUSH BAHÁ ud-DÍN, Governor of Multán, p. 703. Flees from Lahore to Delhi on arrival of Mongols in (639), p. 707. *Amír hájib* to Mas'úd, p. 710  
 \* QARBAR, a town in Abyssinia, p. 588  
 QARLUGH NÁSIR ud-DÍN MUHAMMAD, b. Hasan, amir of Bimban, p. 724  
 \* QARN, a river in Abyssinia, p. 586  
 QARSHAPUR, mistake for Farshapúr or Pesháwar, p. 677  
 QASHQA MALIK QÁSIM BÁBÁ, present at battle of Pá nipat (932), p. 939  
 QÁSIM, an ancestor of the Author, migrates with his family from Delhi to Gujarat on account of Tamerlane's invasion, p. 624  
 QÁSIM, b. Muhammad Dohar, a Gujarat saint, p. 6

- QĀSIM 'ALĪ ŠADR, drowned at battle of Chausa (946), p. 989
- QĀSIM ḤUSAYN KHĀN, p. 242
- QĀSIM ḤUSAYN SULTĀN UZBEG, General of Bābur at Khānwa (933), pp. 943, 952, 998
- QĀSIM KHĀN BIRLĀS, being informed that Humáyūn is dead (and being actually shown his cuirass), surrenders Kábul to Kámrān, p. 1042
- QĀSIM, MĪR or QĀSIMĪ [Qāsim ul-Anwār] of Gunābād, famous Persian poet, celebrates interview between Ṭahmāsp and Humáyūn (951), p. 1008
- QĀSIM SAMBALĪ (932), p. 939
- QĀSIM ul-MULK, vazir to Jayyāsh, son of Najāh, p. 94
- QĀSR-i-FIRUZĪ, in Delhi, p. 710
- QĀSR-i-SABZ, the green palace in Delhi, p. 713
- QĀSR-i-SAFĪD, the white palace in Delhi, p. 710
- QĀṢṢĀB (the Butcher), an elephant, p. 9
- QĀWĀN, p. 168. See under Khwāja Jahān
- QAYṢAR KHĀN (885), p. 26. Murdered by sons of Khudāwānd Khān, p. 27
- QAYṢAR KHĀN, son of Ghaznīn Khān, married daughter of Nizām ud-Dīn, Sultān of Sind, p. 53. Advances to Diola, pp. 100, 102. A partisan of Latif Khān (932), p. 133. With Āṣaf Khān in Mekka, p. 353
- QAZGHAN, a Mongol chief, p. 885
- QĀZĪ BARA ISHĪAQ, p. 34
- QĀZĪ BEG, succeeds Baybars as vazir to Murtazā, p. 173. Vazir in Aḥmadnagar (955), p. 293
- QĀZĪ 'IMĀD, killed at capture of Chāmpāner, p. 30
- QĀZĪ JAMĀL ud-DĪN MUḤAMMAD, ibn Ḥusayn al-Qurashī of Mahāim, p. 451
- QĀZĪ KABĪR ud-DĪN, p. 706
- QĀZĪ SHAMS ud-DĪN, p. 708
- † QAZWĪNĪ, p. 672
- QILĀT (MS. Qilab), Khilat, pp. 934, 1017
- QIL'A ZAFAR, winter quarters of Humáyūn (953), p. 1020
- QILICH KHAN ('Izz ud-Dīn Balban Yuz-Bagi), died (657), p. 965
- QILIJ KHĀN KURD, in service of Ibrāhīm Mīrzā, p. 559
- QIRA BEG, pp. 822, 840, 843
- † QIRĀN *us-SĀ'DAYN*, Amīr, Khusraw's poem celebrating the meeting of Bughrā Khān and Mu'izz ud-Dīn (for description of the poem see Elliot, III, pp. 524 *seq.*), p. 742
- QIWĀM BEG, URDU SHĀH, p. 928. General of Bābur at Khānwa (933), p. 943
- QIWĀM KHĀN, put to death by Khizir Khān (821), p. 914
- QIWĀM ud-DĪN KHUDĀWĀND ZĀDA TIRMIDĪ, p. 159
- QIWĀM ud-DĪN QUTLUGH KHĀN, *wakil* (725), pp. 863, 882. Receives large money gifts from Muḥammad-i-Tughluq, p. 889
- QIWĀM ud-DĪN 'UMDAT ul-MULK, becomes *nd'ib wakil* to Mu'izz, grandson of Balban, p. 738
- QIWĀM ul-MULK. See 'Atā Ullah
- QIWĀM ul-MULK SARANG (Qiwām Khān) (919), pp. 100, 104. With Maḥmūd Khaljī (927), p. 115
- QIYĀM ul-MULK KUCHIK 'ALĪ, noble in service of Chingiz Khān (967), pp. 476, 527
- QULI SULTĀN ISTĀJLŪ, receives Humáyūn in Mashhad (951), p. 1008
- QULTASH, son of Bahādur Nahar, p. 908
- QUMARI YASAWAL, in Amir Timūr's army at capture of Delhi (801), p. 906
- QUNDUZ, p. 928. Captured by Bābur (917), p. 929. Given as fief to Hindāl Mīrzā (953), p. 1020
- QURAYSH, traditions regarding the tribe of, p. 340
- QURBĀN QARAWUL BEGĪ, p. 1012
- QUSAYR, b. Sa'd, p. 983
- QUTB KHĀN, son of 'Ālam Khān, killed in battle of Soheli in Dekkan (963), p. 419
- QUTB KHĀN, son of Āṣaf Khān, p. 385
- QUTB KHĀN, favourite son of I'timād Khān, p. 310
- QUTB KHĀN, relation of Bahlūl Lūdlī, with Bahādur (937), pp. 192, 207
- QUTB KHĀN, title conferred on Ilāfīz Mātgir Asir, p. 57
- QUTB KHĀN AFGHĀN, p. 941. Son of Shīr Shāh in charge of Chunar, p. 982. Sent to attack Kālpī, is killed (946), p. 989
- QUTBPŪR, near Asāwal, p. 555
- QUTB SHĀH, of Telingāna, p. 180
- QUTB ud-DĪN, son of Il-tamish, murdered, p. 701
- QUTB ud-DĪN, b. Rajab, brother of Firūz Shāh, is made commander-in-chief, p. 896
- QUTB ud-DĪN AHMAD SHĀH, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Maḥmūd Shāh, son of Muzaḥfar Shāh. Accession of (11th Muharram, 855), p. 3. Death of (Jumāda II, 862), pp. 14, 200, 451

- QUTB ud-DÍN 'ALAWÍ, accompanies Malikat ul-Jahán to Multán (695), p. 779. One of three Jalálí nobles spared by 'Alá ud-Dín Khaljí, p. 783
- QUTB ud-DÍN ARZALÚ SHÁH, son of Muhammad Khwárazm Sháh, left as his father's heir, p. 693
- QUTB ud-DÍN AY-BEG, "SHALL," chief of the stables to Mu'izz ud-Dín in Ghazna, becomes chief commissariat officer, is taken prisoner by the Turks (588), p. 664. Made Governor of the Sawalik country in (588), p. 679. Conquers Mirat (Merut) and Delhi in (589), p. 680. Brother of Aybeg Juki (?), p. 681. Ascends the throne of Delhi in (602). His early career, p. 683. Killed at polo. Had ruled for 20 years, *i.e.* from (587—607) (this passage confirms date of (587) for capture of Delhi), but had only been Sultán for four years and a few months, pp. 685, 954. King of Delhi, befriends 'Alí Mardán (602). Dies (607), p. 959
- QUTB ud-DÍN BAKHTIYÁR al-ÚSHÍ, p. 857
- QUTB ud-DÍN HASAN, ibn 'Abbás (Súrí), p. 651
- QUTB ud-DÍN HASAN al-GHÚRÍ (Raverty, Husayn), p. 703. Sent by Bahrán Sháh to oppose the Mongols in Lahore (639), p. 708. Continues as regent under Mas'úd, p. 710. Killed (653), p. 719
- QUTB ud-DÍN MUBÁRAK SHÁH, captures Deogir in (718), p. 156. Son of 'Alá ud-Dín 'Alí, son of Násir Khaljí, succeeds to throne in (711) (should be 716?), p. 838. Marries Zafar Khán's daughter (717), marches against Deogir in (718), p. 840. Demands the divorce by Khizr Khán of his wife Dawani Ratri, p. 841. Murdered by Khusraw Khán's men (720), p. 846
- QUTB ud-DÍN PÍR MUHAMMAD 'ÁLAM KHÁN, b. 'Álam Khán, b. Pír Muhammad, b. 'Álam Khán Lúdí. Killed in battle (1003), p. 78; (991), p. 98. Uncle of 'Aziz Koka, serving under 'Aziz Koka in (980), pp. 600, 604. *See also* Pír Muhammad, b. 'Álam Khán
- QUTLUGH BEG, converted Mongol, made amir and sent under Ulugh Beg to invade Gujarat in (696), p. 785
- QUTLUGH KHÁN, *sic* for Tughluq, a confusion which occurs several times in Daftar II, pp. 406, 722
- QUTLUGH KHÁN, p. 100. Made Governor of Deogir in (743), p. 158.
- Vazir (721), p. 860. Governor of Deogir, pp. 868, 874
- QUTLUGH KHÁN, Governor of B'hātana, p. 716
- QUTLUGH KHÁN, son-in-law of Násir ud-Dín Maḥmúd, rebels against Násir and joins forces with Hindus, p. 720
- QUTLUGH KHÁN SAYF ud-DÍN AYBEG, p. 703
- QUTLUGH KWÁJA, son of Dawa Mughali, chief of the Tátárs in Máwaráun-Nahr, sent against Delhi by his father in (697), crosses the Sind river, p. 796
- QUTLUGH QADAM AMÍR, present at the battle of Pánipat (932), p. 939. With Humáyún in his expedition against Ráná Sanga (938), p. 941

## R

- RABARI, a village, p. 820
- \* RABAT ul-BAQRA, p. 587
- RACHURA, a pass, p. 155
- RADHANPÚR, pp. 393, 399, 402, 422
- RAFÍ KOKA, foster-brother of Kámrán Mírzá, taken prisoner by Bayrán Khán (952), p. 1013
- RAFÍQ, a slave belonging to Sa'id Ansár Kháni, p. 462
- RAGHZAR, in Afghánistan, p. 661
- RAHAB, river, p. 718
- RAÍ BAHARMAL, succeeds his father, Rái Bhím, p. 101
- RAÍ BHÍL, of Tirhut, p. 135
- RAÍ BHÍM, Lord of Jagat, p. 23. Brought a prisoner to Mustafábád and offered to the Samarqand merchant whom he had robbed. Sent to Ahmádábád and then crucified (877), p. 24
- RAÍ BHUJ, Lord of Sarkaja, p. 198
- RAÍ CHAND PURBÍ. *See* Medni Rái
- RAÍ DHAVAJI, p. 34
- RAÍ DHUNYA, Lord of Lalang, p. 422
- RAÍ HARDAS, attacked by Maḥmúd Khaljí, p. 198
- RAIJUR (Raichúr), p. 166
- RAÍ LUDUR DEO. *See* Ludur Deo, Rái
- RAÍ K'HUMBIR DAKKANI, pp. 300, 518. Fighting for the Gujarat nobles in (982), the first to fall in battle, p. 615
- RAÍ LAK'HD'HAR, of Kalna, submits to 'Ádil Khán III, p. 59
- RAÍ MAL, son of Surj, cousin of Rái Baharmal, p. 101
- RAÍ MEDNÍ. *See* Medni Rái

- RAÍ NARAIN**, Lord of Idar, joins in attacking Ahmadábád under strange stipulation, p. 602  
**RAÍ PITHU**. See Pithu Raí  
**RAIPÜR**, captured by Maḥmūd Khalji, p. 199. See Baroda, p. 466  
**RAÍ RÁYÁN**, son of Medni Raí, killed (918), p. 215  
**RAÍ SANGÁ**, of Chitor and Mewar, brother-in-law of Raí Mal, p. 101. Hearing of the approach of 'Adil Khán III, flees from Ujjain, p. 105. His magnanimous treatment of Maḥmūd Khalji (925); in spite of which Muẓaffar II sends him a cautioning letter, p. 107. With Mubáriz ul-Mulk (926), pp. 110, 933. Revolts against Bábur (932), p. 940. Dies of fever, the result of an ominous dream, while Bábur is attacking Chanderi and he is besieging Irich (934), p. 945  
**RAÍ SINGH**, brother of Nizám ul-Mulk, son of Raí Patái, living in Na'lcha, p. 101  
**RAÍ SINGH**, Lord of Pal, offers his services to Maḥmūd Khalji, pp. 195, 216  
**RAISIN**, captured by Bahádur (938), p. 225; by Shír Sháh (951), p. 999  
**RAJA AHMAD**. See Ahmad, son of Khwája Jahán  
**RAJA 'ALÍ KHÁN**, brother of Muḥammad II of Khándesh, in (985) becomes 'Adil Sháh (*q.v.*), p. 66  
**RAJAB BARQA'I**, HAJJI, accompanies the envoy of the Caliph al Mustansir (742), receives the title of Qabúl-i-Khalifatí, p. 871  
**RAJAB GILÁNÍ**, KHWÁJA, sent with gifts to Akbar, p. 513  
**RAJAB NADIRÁ**. See Malik ush-Sharq  
**RAJA MAST**, a chamberlain, murdered by Burhán ud-Dín, p. 310  
**RAJA MUHAMMAD**, son of 'Abdul-Qádir al-'Abbási, p. 624  
**RAJMÚT** (Rajputs), p. 81. In early days of the Muẓaffarid dynasty they had one quarter of the revenues of every village for services rendered, but they were nearly as wild as the Bhils, except that they were fine horsemen (only riding mares), p. 298. Maḥmūd III, apparently on account of the murder of Yúsuf Shiháb (958), ordered that they should be driven out of the Kingdom or killed, and their fourth share of the revenues confiscated; the army was employed on this and the slaughter was general, p. 299. Punished for murder, p. 540  
**RAJ PIPLA**, p. 333  
**RAKHAJ**, p. 654  
**RAKIR**, a gate in Aḥmadábád, pp. 519, 603  
**RAKYAL**, village near Broach, p. 521  
**RAKZ**, a village, p. 40  
**RÁM DÁS DARBÁRÍ**, p. 86  
**RÁM DEO**, Marhatta chief in (708), becomes Raí Ráyán, p. 155. Dies in (718), p. 156. King of Deogir, p. 768. Taken prisoner in (708) and carried to Delhi, where 'Alá ud-Dín pardons him and restores him to Deogir, p. 817  
**RÁM LANG MAHÁDEO**, an idol in D'hur Samand, p. 823  
**RÁM LANG MAHÁDEOKI**, an idol in Sarandíp, p. 156  
**RÁM RAJ**, King of Kanara, pp. 65, 161  
**RÁNÁ PATÁI**, son of Ráná Udaisingh, Lord of Chámpáner, p. 27. Sends out his vazír Súraj to ask help from the Khalji Ghiyás ud-Dín, p. 28. Consults his mother, marches out with 700 men, p. 29. Wounded prisoner handed over. Muḥáfiz Khán, p. 30. Refusing Islám, is crucified, p. 31  
**RÁNÁPÜR KUTIḤ** (Kutiya), pp. 401, 421  
**RANDHOL**, son-in-law of Khusrav Khán, becomes Raí Ráyán, p. 848  
**RANER** (Mannir), pp. 12, 580  
**RANMAL**, vazír to Hambar Deo Raí, p. 806. Deserts to 'Alá ud-Dín with many Rájputs, p. 807. "Points with his foot" when spoken to by 'Alá ud-Dín, is beheaded, p. 810. His daughter, married to Sipahsálár Rajab, becomes mother of Fírúz Sháh, p. 893  
**RANN** (of Cutch), the tides, pp. 22, 437  
**RANPÜR**, ten farsakhs from D'handuka, p. 324  
**RANTAMBHOR**, given to 'Ázam Humáyún, p. 201. After peace with Chitor attacked by Burhán ul-Mulk and Mujáhid Khán, p. 227. Proof that the siege of Rantambhor (940) was prior to the siege of Chitor, p. 230. Captured by Il-tamish in (623); 70 previous kings had tried and failed to take this fort, p. 695. Besieged by Jalál Fírúz in (689), p. 760. Attacked by 'Alá ud-Dín in (699), p. 785. Captured by 'Alá ud-Dín in (700), p. 806  
**RAPRI**, p. 939  
**RASHÍD ud-DÍN MAYAGÁNÍ**, p. 701  
**RÁSTKÁR**, name of an elephant, p. 1066  
**RATANPAL**, vazír to Hambar Deo Raí, p. 806  
**RATANSI**, p. 193  
**RAUL UDAISINGH MANIKCHAND CHUHAN**, killed in battle with Bábur (933), p. 944



- RAVI RÁI D'HUNYÁ, p. 63. In service of 'Adil Sháh of Khándesh, pp. 73, 82. Son of daughter of Rái Kanbhir of Dekkan, pp. 454, 458, 459
- RAWAN, a curious form for Parwan, *i.e.* men of Parwanadass, p. 846
- RAYÁT-i-'ĀLĀ, title assumed by Khizr Khán in lieu of padisháh (*see* Elliot, IV, p. 45, note), p. 913
- RAYBAT KHÁN BIHLĪM, p. 291
- RAYBIR of D'hur Samand, p. 822
- RAYHÁN, armour-bearer to Ulugh Khán Muḥammad, p. 457. Carried wounded off the field in a palki, p. 463. The only leader lost by Ulugh Khán and Jhújhár Khán in the battle of (967), p. 464
- RAYHÁN, "Jamadar," p. 486
- RAYHÁN, *Kotwāl* of Burhánpúr, p. 67
- RAYHÁN ABUL-KHAYR BADR ud-DĪN JAHÁNGĪR-KHĀNĪ, p. 444. Succeeds Sa'd 'Āli Khán as vazír in (971), p. 496. Killed in (981), p. 608. A pupil of Ibn 'Abdullah 'Idrús; when 'Imád ul-Mulk was killed in Surat he was vazír to Khudáwand Khán, afterwards vazír to Ulugh Khán, finally retires from public life and joins Shaykh Ahmad 'Idrús in Ahmadábád, p. 612
- RAYHÁN CHURMALĪ, wakíl to Ulugh Khán in Cambay (980), p. 552
- RAYHÁN HUSAYN, pp. 410, 487
- RAYHÁN JA'FAR, standard bearer, carries his banner on the broken stick, p. 501
- RAYHÁN MAHALLDÁR KHÁN, pp. 416, 419, 455, 457, 466
- RAYHÁN TIKLĪ ULUGH KHÁN, pp. 458, 459, 464
- RAY KULA, p. 679
- RAYY, famous Imáms of, pp. 673, 1008
- RAZĪ KHÁN 'ABDUR-RAZZÁQ, son of Malik Miyá 'Abdul-Wáhid Multání, p. 304
- RAZĪ ul-MULK, in service of Muzaḥfar II (919), p. 100. Carries messages to Delhi and Chánd Khán, p. 195
- RAZĪ ul-MULK, kills 'Itibár ul-Mulk (but on p. 483 the assassination is attributed to Ajdar ul-Mulk), p. 484
- RAZĪ ul-MULK 'ABDUL-MALIK al-ANSÁRĪ, sent to Ahmadábád to fetch a successor to Maḥmúd III, p. 312
- RAZIYA, the Queen, rallies the nobles to her side, puts to death the King's mother, and poisons Rukn ud-Dín Fírúz, p. 701. Appeared in public in man's clothes, p. 702. Captured by Altúniya in (637), becomes his wife, p. 704
- \* RAZIYYA, a tribe (Basset trad. p. 73, Zarla), p. 593
- ROHTAK, a village, p. 739
- ROHTAS, p. 983. Fort built by Shír Sháh but still incomplete at his death (952), completed by Salim Sháh, p. 1001
- RUBŪDA, p. 591
- RŪDBÁR, p. 658
- RUKN DÁD, in service of Bahádúr, p. 244
- RUKN KHÁN NŪHĀNĪ, p. 1066
- RUKN ud-DĪN, son of Táj ud-Dín, ancestor of Aṣaf Khán, goes from Mándú and enters service of Maḥmúd I, p. 339
- RUKN ud-DĪN, vazír to Abu Bakr, son of Zafar Khán (791). Is put to death, p. 901
- RUKN ud-DĪN FĪRŪZ, son of Il-tamish, succeeds his father (633); he had been Governor of Badaon, p. 700
- RUKN ud-DĪN IBRÁHĪM, son of Jalál ud-Dín Fírúz Sháh, is set up on the Khaljī throne by his mother, p. 776. Escapes by night from Delhi to Multán, p. 779. Intercedes for Multán in (695), p. 781
- RUKN ud-DĪN IMÁMZÁDA of Bukhárá, verses composed by him at sack of Bukhárá in (616), p. 692
- RUKN ud-DĪN WALWÁLĪJĪ, Qāzī (721), pp. 856, 857. "Shaykh ul-Islám intercedes for the people of Multán" (721), p. 864
- RUKN ul-MULK, p. 497
- RUMANDISH, p. 648
- RŪMĪ KHÁN of Burhánpúr (914), p. 56
- RŪMĪ KHÁN, p. 276. Title bestowed on Rajab, son of Saḥar (*q.v.*); after battle of Diu (953), he succeeds to both his brother Muḥarram and his father, p. 283
- RŪMĪ KHÁN, p. 605. Killed (981), p. 608
- RŪMĪ KHÁN, son of Jahángir Khán, p. 481. After murder of Rajab (968) goes to Surat and is poisoned, p. 482
- RŪMĪ KHÁNĪS. Author says he could never understand their prowess and bravery till he discovered a book called *Tuḥfat-us-Zamán* (*q.v.*), p. 578. Name borne by the Habshi prisoners sent to Salmán in Zabid (933), p. 579
- RŪMĪ KHÁN MUHARRAM, p. 275. Killed at Diu (953), p. 282. Head of RŪmĪ KhánĪs, p. 579
- RŪMĪ KHÁN, MUṢṬAFÁ, ibn Bahrám, treachery towards Bahádúr (939), p. 138. Arrives in Diu (938). His mother is sister to Salmán the Turkoman, p. 217. In Jázán. Challenges Khayr ud-Dín to

- single combat (935), p. 219. In supreme command in Yaman after death of Khayr ud-Dīn. Bahram writes to his son telling him he has been superseded and advising him to flee the country and go to India, before his successor arrives. He hides for some time in ash-Shihr (937) and reaches Diu in (938), where he is well received by Malik Tughān before the break of the monsoon. Helps Tughān with his ships against the Portuguese. Sent for by Bahādūr in Chāmpāner, who gives him the title of Rūmī Khān and puts him in charge of the Arsenal. Gives Bahādūr a cannon called Layla, which Salmān had cast for Sultān Sulaymān, and cast another for Bahādūr, calling it Majnūn, p. 220. His character and qualities, p. 221. Bombards Rāisin (938), p. 224. Bombards Chitor, p. 227. Is promised Rantambhor during its siege, but Bahādūr goes back on his promise, fearing the possible results; is promised Chitor instead, p. 229. Bombards Chitor (941), p. 230. Writes to Humāyūn offering to desert Bahādūr, who had gone back on his promise to give him Chitor. Joins Humāyūn. Persuades Bhūpat Rāi to desert Bahādūr, p. 232. Repairs for Humāyūn a gun spiked by Bahādūr at Chāmpāner, p. 234. Not being given command of Chitor determines to desert to Humāyūn, advises construction of an *arāba*, p. 239. According to tradition fled with Bahādūr from Mandesur to Mándū, p. 240. Having accompanied Bahādūr as far as Mándū leaves him, and meets Humāyūn, p. 241. Captures Chunar (942), but is shortly after poisoned, and his treachery to Bahādūr is requited, p. 982
- RŪMĪ leaders, degraded by Chingiz Khān (974), and Persians and Mughals promoted, p. 505
- RUSHAYD, an Abyssinian slave, regent in Zabīd, p. 89
- RUSTAM, in Amīr Timūr's army at capture of Delhi (801), p. 906
- RUSTAM, the son of Zāl, story of, pp. 575—578
- RUSTAM KHĀN, Ibrāhīm, 'Imād ul-Mulk, pp. 392, 411, 437. Mistaken for Chingiz Khān, p. 471. Brother of Fath Khān Balūch, p. 475. Noble in service of Chingiz Khān in (967), pp. 476, 479, 485, 500. With leading Chingizid nobles proceeds at once to Broach after death of Chingiz Khān, p. 515. Leaves for Baroda with Ma'mūr ul-Mulk, p. 526. How he got the better of his rivals and established himself at Broach (975), p. 527. Obtains Broach and Surat as far as Nandarbar, p. 528. At battle of Broach (975), p. 530. In single combat with Shāh Madad, p. 531. Given the title of 'Imād ul-Mulk (978), p. 533. In Broach (980), p. 562. Had under him 300 Turkish knights, p. 568. Death and obituary, p. 570. Captured and murdered by the Mirzās because he intends to obey Akbar's summons (Shā'bān, 980). He made two prostrations in prayer before dying, p. 571. His character, his violent temper, his dislike of jests, his rare laughter, p. 573. His cruelty; amazing story of his treatment of a young Arab, p. 574
- RUSTAM KHĀN HASAN ĀGĀ, kills 'Azam Humāyūn (965), p. 433
- RUSULĀBĀD, seven farsakhs from Chāmpāner, battle of (887), p. 27

## S

- SABA, b. Aḥmad al-Muzaffar as-Sulayhi, p. 93
- SABAL. See Shāh Danyal
- SABDALIYA, name of an elephant, p. 1066
- ŠABIH ANKUS KHĀN, p. 515. Joins Sayf ul-Mulūk (979), p. 540
- SABIRA DHARAN, Lord of Etawah, p. 898
- ŠABIR QAQ, the musician entertains Humāyūn in Herāt (950), p. 1007
- ŠĀBIT KHĀN YAQŪT BĀZĪ SULTĀNĪ, of Mándū, pp. 419, 456, 459. In service of Bijlī Khān, p. 540
- SABUKTAGĪN, p. 646
- SA'D ibn Yūnus al-Arji, p. 589
- SA'D 'ALĪ KHĀNĪ, second vazīr, p. 406. Detailed description of his appearance and habits, pp. 455, 466. Vazīr, killed in (971), p. 495
- SĀDĀT KHĀN, of Khāndesh (1003), p. 79
- SĀDĀT KHĀN, 'ABDUR-RAHMĀN, p. 79. Brother of Shaykh Islīm Bukhārī (961), p. 402. In service of Mahmūd (963), p. 417 (see *M.-i.-S.* lith. p. 335), pp. 430, 433. Appointed *amīn* by Shīr Khān in Aḥmadābād (975), p. 519; (980), p. 556. (Fazlullah, *M.-i.-S.*, p. 276, wrongly calls him the brother of Sultān Aḥmad)
- SĀDĀT KHĀN FĪRŪZĪ, sets up Nuṣrat Khān, son of Fath Khān, is driven away by the nobles, p. 904
- SA'D BAKHT SULTĀNĪ, obtains title of Burhān ul-Mulk, p. 16



- SADHANBAL, b. Kahu, p. 918  
 SADHARAN KANKU KĀTRI, p. 919  
 SĀD'HU MANG (943), p. 330  
 SADI'D ud-DĪN ISTAMBULĪ, p. 468  
 ŠĀDIQ MUHAMMAD KHĀN, vazir to Shah Murād (*see* p. 74), p. 77  
 ŠA'DĪ SHAYKH MUSLIH ud-DĪN, the poet, his correspondence and friendship with Muḥammad Tughluq, p. 891  
 SA'D MARARA, Abyssinian slave of 'Imād's, p. 436  
 ŠADR JAHĀN, p. 12  
 ŠADR JAHĀN. *See* Najm ud-Dīn  
 ŠADR JAHĀN, title conferred on Ziyā ud-Dīn, son of Bahā ud-Dīn Khitat, p. 840  
 ŠADR KHĀN, a Gujarat noble sent to help 'Adil Khān III in (914), p. 59  
 ŠADR KHĀN HUSAYN 'ABDUL-LATĪF, b. Malik Rājī, left in charge of Mándú by Bahādur, is taken prisoner and killed, pp. 232, 238. At siege of Chitor, p. 239. Consulted by Bahādur, p. 240. With 'Imād ul-Mulk reaches Mándú in advance of Bahādur, deputed by Bahādur to discuss peace terms with Humáyún, p. 241. Though wounded continues to fight in defence of Mándú, p. 242. Receives royal favours from Humáyún, p. 243. One of Bahādur's nobles in (941), p. 256. The vazir (sometimes called Rājī), disgusted at the murder of Ikhtiyār, retires from vazirate, p. 266. Accompanies 'Imād ul-Mulk to Murbi (945), p. 267  
 ŠADR KHĀN KHWĀJA AHMAD JARHAMI, supersedes Jahāngir Khān as vazir to Chingiz Khān, p. 497  
 ŠADR KHĀN ZUBAYRĪ, 'Imād ul-Mulk's general, killed (944), p. 321  
 ŠADR ul-MULK. *See* Wahid ud-Dīn Qurashī  
 ŠADR ul-MULK, chief Justice under the Ghūrids, p. 706  
 ŠAFDAR KHĀN, brother of 'Ālam Khān Lúdí, p. 330  
 ŠAFDAR ul-MULK, son of Khān Jahān Malik Lādan, in service of Malik Ayāz, p. 113  
 ŠAFDAR ul-MULK SULTĀNĪ, p. 881  
 ŠAFDAR ul-MULK TAGHI, Turkish slave of Dekkan, p. 159  
 SAFFĀRIDS, p. 650  
 ŠAFĪ ud-DĪN AHMAD, b. 'Omar al-Mazajjid, p. 44. Qāzī of Zabīd, p. 47  
 ŠAFĪ ul-MULK, sent by Bahādur to the Portuguese in Diu, with reproachful messages; he becomes intoxicated and warns them of Bahādur's intended attack, p. 260  
 SAGER, a fort in the Dekkan, p. 160  
 SAHADA, on the Sambhar, seventeen farsakhs from Aḥmadābād (*M.-i.-S.*, Sadra), p. 324  
 SAHSRĀM. *See* Sasrām  
 ŠĀHIB DAWLAT, an elephant, p. 500  
 ŠĀHIB KHĀN, son of Khudāwand Khān, son of Yūsuf, p. 27  
 SA'ID, ibn Sa'bān al-Mahrī, p. 595  
 SA'ID al-AHWĀL, son of Najāh of Zabīd, p. 90. Drives Ibn Shihāb out of Zabīd (458), is killed (482), p. 94  
 SA'ID ANŠĀR KHĀNĪ, pp. 419, 462  
 SA'ID BADR ud-DĪN HASAN DAY-LAMĪ, vazir of Jahāngir Khān, wishes to take Author into his service, p. 449  
 SA'ID KHĀN, of Kāshghar, is invited by Uways to attack Badakhshān (935), p. 947  
 SA'ID NUBĪ, a Nubian slave of I'timād's, p. 434  
 SA'ID RAYHĀN HUSAYNI SHAH-NAT ud-DĪVĀN, pp. 410, 419  
 SA'ID SARNUBA, horseman in service of Khayrat Khān, formerly called Shahnat ud-Dīvān, p. 484  
 SA'ID ŠARŠARĪ, HĀJJĪ, envoy from Caliph in Egypt to Muḥammad Tughluq, p. 870  
 SA'ID SULTĀNĪ, SHAYKH, accompanies Daryā Khān on his interview with Chingiz Khān (967), p. 469  
 SA'ID ul-MULK, in service of Maḥmūd Khaljī (885), p. 26  
 SA'ID ULUGH-KHĀNĪ, "*Mir Akhūr*," p. 470  
 SA'IGH, p. 119  
 SAJĀWUL KHĀN al-AWGHĀN, p. 272. Captures Mándú on behalf of Shīr Shāh, p. 273. *Alias* Shujā'at Khān, p. 1004  
 † SAKHĀWĪ, p. 49. His biography of Khwāja Jahān, p. 168  
 SAKIM, a pass (Sakwan?), p. 882  
 SAKRIYA, p. 458  
 SAKTĀ, name of a European converted to Islām by Bahādur and called Firang Khān, *q.v.*  
 SAKUN, a pass near Deogir (Ghati Sakra), p. 841  
 SAKWARA, p. 113  
 ŠALĀBAT KHĀN, p. 176. Habashi chief under Nizāmshāhīs (997), pp. 177, 178. Dies in (998), p. 179  
 ŠALĀBAT KHĀN RŪMĪ SULTĀNĪ, killed in (968), p. 481  
 SALĀDĪ, amir of the Mongols in India in (697), p. 790

- ŞALÁH ud-DÍN 'ÁMÍR, b. 'Abdul-Wahháb, b. Dá'úd, b. Táhír, born in (866), p. 48
- ŞALÁH ud-DÍN YÚSUF, death of (596), p. 245
- SALAR MAS'ÚD, one of Mahmúd Sabuktagin's generals buried in Broach, his tomb visited by Muḥammad Tughluq, p. 870
- SALB'HÁN, minister to Medni Rái: according to this history he escaped alive with his master from the ambush laid for them, but Ferishta says he was killed, p. 214
- ŞÁLIH, ibn al-Hadiya in service of 'Álam Khán (*M.-i-S.* calls him Şálih Muḥammad al-Hadiya), pp. 327, 329
- † ŞÁLIHÍ ash-SHAMS MUḤAMMAD, b. Tulún, historian of Syria, p. 37
- SALIM, river, p. 898
- SALÍMA SULTÁN BEGUM, married to Bayram, Khán Khánán (964), p. 1067
- SALÍM SHÁH, son of Shír Sháh, dies in (961), p. 300. *Sic* for Islám Sháh, p. 492. (Jalál Khán), son of Shír Sháh Súr, ascends throne (952), dies (960), p. 1001. His prophetic dying words recorded, p. 1004. Receives Kámrán without due ceremony and takes him to Delhi (959), p. 1050
- SALÍM NOYÁN, invades Multán and is joined by Kishlú Khán and Qutluḡ Khán, p. 723
- SALÍM, SULTÁN, son of the Emperor Akbar, known as Shaykhajiu [= Jahángir], appointed to Gujarat, p. 603
- SALÍR, a hill in Baglána, p. 151
- SALIR MALIR, p. 880
- SALMÁN, AMÍR, TURKMÁNÍ, meets Amír Husayn Kurdí in the Tiháma, p. 38. Arrives in Zabíd (19th Jumada I, 922), p. 43. Driven off at Aden (922), p. 46. How he came to Yaman, his career in the Mediterranean, p. 218. Sent to the Yaman by Qánsaw Ghawrí, p. 219. Commands Turks and Habshis, p. 278. Receives Abyssinian prisoners in Zabíd, some he puts to death, others he makes his slaves, p. 579. *See* Introduction to Vol. II, p. xxxiii, *seq.*
- SALMÁNÍ guns (called erroneously Sulaymani by other writers), p. 443
- SALMÁN SÁVAJÍ, verses by him quoted, p. 64
- SÁLMUR, p. 720. Captured by Naşir Maḥmúd in (654), pp. 721, 729
- SÁM, p. 648
- SAMÁN, elephant, pp. 533, 539
- SÁMÁNA, pp. 735, 866, 919
- SAMANDAR, the Hindu word for the Sea, p. 957
- \* SAMANJUD, a town in Abyssinia, p. 588
- SAMAS, the (Samagan), govern Sind for a time (p. 22), p. 137
- SAMÁ' ud-DÍN, qazí (721), p. 860
- SAMBAKJI, a fort, p. 658
- SAMBAL, p. 193. Fort, p. 939
- SAMBAR RÁÍ, RÁÍ RÁYÁN, joins Muḥammad Sháh, son of Firúz (791), p. 902
- SAMBHAR, p. 324
- SAMI, p. 399
- SANA, p. 47
- SANAM, p. 866
- SANBAL DEO, of Siwana, defeated in (708), p. 788
- SANCHUR, p. 27
- ŞANDAL GHÁLÍB KHÁN JAHÁN-GÍRÍ (963), pp. 419, 428. Wounded in the hand (961), pp. 460, 482, 501. Purchased by Jahángir Khán in the Yaman, who adopted him and instructed him in all branches of letters, p. 610. His various masters; like a brother to the Author. His generosity, p. 611
- ŞANDAL HĀBASHÍ, slave of Malik ut-Tujár in Cambay. Rises in service under Jhújhár Khán Hābashí (of Khāndesh) and receives Jámúd, and the title of Fulād Khán from Mubārak Sháh. Dies in (977), p. 61
- SANG-i-RA'D, elephant with Ulugh Khán in (980), p. 547
- SANG SURAKH, on road from Ghazna to Lahore, p. 688
- SANJAD, a port captured by Iqbál (859), p. 202
- SANJAR, son-in-law of Rái of Jainagar (644), p. 963
- SANJAR, the Saljukid, "Lord of Khurāsán," p. 656
- SANJAR, amir-i-majlis, receives title of Alp Khán (*q.v.*), p. 782
- SANJAR BIRLÁS SULTÁN, p. 934
- SANJAR KHÁN, p. 416
- SANJAR KHÁN, in service of 'Azíz Koka, p. 35
- SANJAR KHÁN SULTÁNÍ, p. 470
- SANNAM, pp. 719, 733, 735
- SANQARÁN, p. 690
- SANTEJ, village near Aḥmadábád, p. 437
- SANTOR, p. 898
- SANTUR, hills, pp. 714, 720. Near Santur Deokot, p. 959
- SARAKHS, p. 666
- SARANDÁZ KHÁN, of Mándú, p. 479
- SARANDÍP, pp. 94, 156, 822

- SARANG GAKKAR, SULTÁN, p. 999
- SARANG KHÁN, in Multán, pp. 904, 905. Brother of Iqbál Khán, p. 914; (932), p. 939
- SARANGPUR, given to Mallu Khán of Mándú, p. 223. Conquered by Bahádur (938), pp. 226, 238
- SARANG SULTÁNÍ, becomes Mukhlis ul-Mulk (*see* Sarang Mukhlis), p. 17. Becomes Qiwám ul-Mulk, p. 22
- SARAU, river, pp. 741, 966
- "SARDAWÁTDÁR," favourite of Muhammad Tughluq, p. 874
- SARGDAWADI, p. 158. (Sargdwari) (Sarkdwari), founded by Muhammad Tughluq, pp. 867, 878
- SARHÁN, a merchant of Cambay, a suitor for the daughter of Mahmud Sa'radí, killed by Jhújhár Khán, who then marries this woman, p. 582
- SARKAJA, 200 farsakhs from Shádiábád, p. 198
- SARKHÁN, son of Muza'ffar Khán, killed by Násir ud-Dín Khalji, p. 211
- SARKHÁN, King of Multán, p. 715. Cousin of Ghiyás ud-Dín Balban, head of the Chihilgání, dies in (664). His career, p. 734
- SARKHÁN (= a lion), name of a Khalji Amír, p. 205
- SARKHEJ, pp. 2, 13, 131, 393, 403, 408. Ulugh Khán Yáqút buried beside Bilál Jhújhár Khán (965), p. 432. Curious dialogue between Jhújhár and Muhammad Ulugh Khán as to who should occupy a vacant space in a mausoleum, p. 582. Description of the mausoleum, p. 583
- SARKÚB, p. 114
- SARMAST KHÁN NÁSIR, p. 419. Leader in Shír Sháh's army, p. 982
- SARNAL KUTNAL, p. 599
- SARSA, village near Broach, p. 4
- SARSARÍ. *See* Sálíh Sarşarí
- SARSAWA, pp. 846, 937
- SARSUTI, p. 895
- SARTÁSH, Khwárazmí noble, p. 665
- SARVAR MALIK, Captain of the Delhi town-guard (791), p. 901
- SASRAM, p. 950
- SATALMER, p. 996
- SATGANW, p. 862
- SATHA, line 4, rare form, p. 581
- SA'U, name of a hill, p. 198
- SAWÁÍ, title given to Ulugh Khán (Muhammad) on battle field in (965), p. 434. It seems to mean something like "alter ego." Is it possible that in the "title" we have the explanation of the name *Sabaio* by which Yúsuf 'Adil Khán was always referred to by the Portuguese?
- SAWÁLAK (PARBAT), pp. 263, 679. Name of hill tract between Ajmir and Nagor. Explained as meaning a lakh and a quarter, *i.e.* 125,000, p. 766. Invaded by Mongols in (706), pp. 816, 1001
- SAYF KHÁN. *See* Ni'mat Ullah
- SAYF KHÁN (919), p. 100
- SAYF KHÁN AFGHÁN, amír, killed at Jambusar (975), pp. 526, 529
- SAYF KHÁN KOKA, p. 608
- SAYF KHÁN RÚMÍ, with Ulugh Khán in (980), p. 547
- SAYF ud-DÍN AY-BEG BAGHANTAT, Governor of Bengal (627—631), p. 962
- SAYF ud-DÍN AY-BEG BITHU, is made commander of Raziya's army and receives title of Qutluq Khán, p. 703
- SAYF ud-DÍN HAMZA, b. Ghiyás ud-Dín A'zam Sháh, b. Sikandar, b. Shams ud-Dín, p. 978
- SAYF ud-DÍN SÚRÍ, ibn 'Izz ud-Dín Husayn, p. 651
- SAYF ul-MULK, in service of Mahmúd Khalji (858), p. 201
- SAYF ul-MULK, standard bearer, p. 511
- SAYF ul-MULK MUJHAMMAD, son of 'Alá ud-Dín Ghúrí, exterminates the assassins and persecutes the Qarámītas, releases his cousins Ghiyás and Shiháb, p. 659
- SAYF ul-MULK RÚMÍ SULTÁNÍ, killed in (968), p. 481
- SAYF ul-MULK SULTÁNÍ, given charge of Nizám ul-Mulk, son of Rána Patái (887), p. 31
- SAYF ul-MULK TIRMIĐÍ, game ranger to Firúz Sháh, p. 897
- SAYF ul-MULUK MIFTÁH ULUGH KHÁNÍ HABSHÍ, pp. 71, 72. Reference to subsequent adventures on p. 143. In service of Nizám Sháhís in (997), pp. 175, 176. Had been promoted to the command of 8,000, and 50 elephants in (999). Imprisoned in Dawlatábád till he dies in (1001), pp. 180, 419. Commander of Daman for Ulugh Khán, p. 438. Hesitates to surrender Daman to the Portuguese, pp. 439, 447. Occupies Baroda, pp. 448, 500. Retains his post, pp. 505, 515, 518. Is prepared to resist Akbar's orders, but Shírwán Khán explains to him that as Ulugh is a prisoner, no purpose can be served. He surrenders to Sháh Quli, but says he will give up his sword to no one but the Sultán himself. Introduced into Akbar's presence

- by 'Aziz Koka, p. 566. Is allowed by Akbar to retain his house and estates and all his possessions except his elephant called Burj, p. 567. Joins Amin Khán Ghúri (980), pp. 601, 602, 603. Author enters his service in (983), p. 635. In service of Murtaẓá Nizám Sháh Bahrí, p. 923
- SAYYID ABUL-FATHI AWGHÁN, p. 71
- SAYYID AHMAD ASHRAF, Khán-desh noble, p. 54
- SAYYID AHSAN, revolts in Ma'bar against Muḥammad Tughluq (725), p. 864
- SAYYID 'ALÍ, vazir, p. 173. Poisons Nizám Sháh (995), p. 174
- SAYYID 'ALÍ B'HANBERI, Lord of B'hanber, p. 496
- SAYYID FIDÁK, nephew of Sayyid Mubárah, killed in battle in (961), p. 421
- SAYYID HÁMID BUKHÁRÍ, Lord of Dolqa, son of Sayyid Mirán, pp. 433, 498, 531. Offers to help against Shír Khán al-Khárijí, p. 535. Succeeds in (976) to his father's estates, p. 545. Asked to verify the Treaty signed and sealed by his father in (975), pp. 553, 556. Hesitates to submit to Akbar, p. 563. Hearing Muẓaffar has given himself up, surrenders to Akbar, to whom he gives his elephant "Songir," pp. 564, 606, 607
- SAYYIDI AMÍN JIU, slave of Jhújhár Khán, p. 332
- SAYYIDI BIR JIU, slave of Jhújhár Khán, p. 332
- SAYYIDI MULLA, a famous dervish, p. 762. His friendship with Khán Khánán, son of Jalál Firúz, p. 763. The disasters which follow his cruel death, p. 766
- SAYYID JALÁL ud-DÍN, a saint of Asir, p. 204
- SAYYID JIU, p. 499. 'ABDUR-RAHMAN, an Imám of Ahmadábád, son of Burhán ud-Dín Qutb-i-'Álam, orders Shír Khán to make peace (980), p. 550. Begs Ulugh Khán to spare Asawal till the women and girls have been removed (980), pp. 555, 606
- SAYYID MIRÁN, son of Sayyid Mubárah al-Bukhári, pp. 399, 401, 433, 484. With Chingiz Khán after his victory in (974), pp. 506, 521
- SAYYID MUBÁRAK al-BUKHÁRÍ (al-Majlis al-ashraf), one of Bahádúr's nobles in (941). With Bahádúr (942), pp. 236, 256, 259. Marches against Idar (956), p. 296. After murder of
- Mahmúd III, pp. 311, 391, 392, 393, 394, 395, 397, 398, 400, 402. The Sultán joins him (962), p. 414. Causes Ahmad II to take 'Imád ul-Mulk as his Prime Minister (963), p. 416. Having gone blind is led into battle by his groom, who is killed. His horse carried him aimlessly about until he too is killed (Ramazán 27th, 965), p. 434. This detail not mentioned elsewhere.
- SAYYID MUHAMMAD al-HAKÍM, famous doctor in Mekka, invited to experiment on "Qat," but excuses himself, p. 357
- SAYYID MUHAMMAD BĀQIR HUSAYN, in Humáyún's suite, dies at Ücch (947), p. 994
- SAYYID MUHAMMAD BUKHÁRÍ, with Daryá Khán in Chámpáner, p. 325. A travelling companion of Ásaf Khán in Mekka emissary, between Ásaf Khán and the Lord of Mekka, pp. 363, 385, 563, 564. Serving under 'Aziz Koka in (980), p. 600. Killed in (981), p. 601
- SAYYID MUHAMMAD JAUNPŪRÍ, "the Mahdí," claiming to be the promised Mahdí, arrived in Ahmadábád and found many adherents, p. 34. Interviewed by Mahmúd I. Murdered near Qandahár in (910), p. 36
- SAYYID 'OŠMÁN, great grandfather of translator of Ibn Khallikán (*q.v.*), disciple of Burhán ud-Dín, Qutb-i-'Álam, the saint, and founder of 'Ošmánpūr, between the fort of Ahmadábád and the river Sahbar, died in (863), p. 32
- SAYYIDPŪR, seven farsakhs from Burhánpūr, pp. 43, 68, 392, 400. Residence of Sayyid Mubárah, pp. 433, 494
- SAYYID QUTB ud-DÍN SHAYKH al-ISLÁM, in Delhi, p. 708
- SAYYID RĀJÍ, son of Hámid, son of Mirán, son of Mubárah al-Bukhári, p. 84
- SAYYID YŪSUF MUHAMMAD KHÁN, p. 181
- SHA'BAN CHALABI, killed by Jhújhár Khán, p. 515
- SHĀDÍ, son-in-law of Tughluq Sháh, vazir and *dddbeg*, p. 859
- SHĀDÍĀBĀD, royal residence in Mándú, p. 195. Hospital built there and richly endowed by Mahmúd Khaljī (847), p. 200
- SHĀDÍ BEG, converted Mongol, made amir and sent under Ulugh Beg to invade Gujarat in (696), p. 785
- SHĀDÍ KATTH, chief of the bodyguard sent to Jhain to murder Khizir Khán and his two brothers (718), p. 842

- SHĀDĪ KHĀN, son of 'Alā ud-Dīn Khaljī, p. 837. Brother of Qutb ud-Dīn murdered by his order (718), p. 842
- SHĀDĪ KHĀN, son of Firūz Shāh, p. 896
- SHĀDĪ KHĀN PURBIYA, p. 104
- SHĀDĪPŪR. *See* Shāhpūr
- SHĀDMĀN, a fort captured by Bābur (917), pp. 929, 935
- SHĀDYĀKH, a fortified garrison outside Nishāpūr, besieged by the Ghūrīds in (596); why it was founded, pp. 665, 667
- SHĀF'Ī doctrine discussed, p. 337
- SHĀH 'ABDUL-MUTTALIB, son of Shāh Budāgh Khān of Māndū, pp. 67, 605
- SHĀH ABŪ TURĀB. *See* Abū Turāb Shāh
- SHĀH 'ĀLAM, a saint of Gujarat, p. 14
- SHĀHAM KHĀN JALĀIR, dies in Burhānpūr (1008), p. 985. Father of Tīmūr Jalāir, defends Bast for Kāmran (952), p. 1013
- SHĀH BĀRĪ, p. 550
- SHĀHBĀZ KHĀN RŪMĪ, officer of Chingiz Khān, p. 511
- SHĀH BEG ARGHŪN, son of Amīr Du'n-Nūn, in Qandahār, pp. 934, 935
- SHĀH BEG KHĀN MĪRZĀ, one of the Mīrzās, remains with Chingiz Khān, pp. 508, 526. Brother of Muḥammad Husayn Mīrzā, pp. 602, 608, 935
- SHĀH BEGUM, mother of Bābur, p. 935
- SHĀH BUDĀGH KHĀN, dies of grief or poison (987), p. 68. In Akbar's service, p. 499
- SHĀH DANYĀL, son of Akbar in Khāndesh, also called Sabal Shāh, p. 80. Succeeds to the provinces held by Shāh Murād, dies (1013), p. 181
- SHĀH HAYDAR, son of Shāh Tāhir of Ahmadnagar, succeeds Qāzī Beg (*q.v.*), p. 173. Becomes vazīr to Murtaẓā Nizām Shāh, but is dismissed on account of too great ostentation and "trumpet blowing," p. 293
- SHĀH HUSAYN BĀR-BEGĪ, AMĪR, made Governor of Khūshāb (925), p. 936. With Humáyūn in his expedition against Rānā Sāngā (933), p. 941. General of Bābur at Khānwa (933), p. 943
- SHĀHI, AMĪR, a ghazal of his sung before Humáyūn, p. 1007
- SHĀHIN MALIK, son of Gul-i-Bihisht, p. 789
- SHĀH ISMĀ'IL ŠĀFAWĪ, Humáyūn quotes anecdote of devotion shown to this King, by way of reproaching his cowardly followers, p. 1040
- SHĀH-i-TURKĀN, mother of Rukn ud-Dīn Firūz, p. 701
- SHĀH JIU, ibn Šiddiq, *Shahnat ud-Divān* (932), p. 141
- SHĀH KŪH, a hill overlooking Ahmādnagar, p. 178
- SHĀH MALIK, in Amīr Tīmūr's army at capture of Delhi (801), p. 906
- SHĀH MANŠŪR, a saint of Burhānpūr, p. 150
- SHĀH MANŠŪR BIRLĀS, AMĪR, present at battle of Pānipat (932), p. 938. With Humáyūn in his expedition against Rānā Sāngā (933), p. 941. General of Bābur at Khānwa (933), p. 943
- SHĀH MĪR HUSAYN, made amīr in Jaunpūr by Humáyūn (933), p. 942
- SHĀH MUHAMMAD KHĀN, serving under 'Azīz Koka in (980), p. 600
- SHĀH MURĀD PAHĀRĪ, son of Akbar, p. 80. Sets out in (1004) for Ahmadnagar, p. 171. Dies of illness in (1006) (according to others in 1007), p. 181
- SHĀH PASAND, name of a horse, p. 487
- SHĀHPŪR, pp. 181, 194. = Balapūr, *q.v.*
- SHĀH QULĪ MUHAMMAD, ordered to fetch Ulugh Khān's army, p. 565
- SHĀH QULĪ ŠALĀBAT KHĀN, p. 68. Vazīr to Murtaẓā, p. 173
- SHĀH QULĪ SULTĀN, with Humáyūn in Persia, p. 1007
- SHĀHRAZŪRĪ, ABŪ MUHAMMAD 'ABDULLAH, b. al-Qāsim, born (465). Died (521), p. 182
- SHAHR-i-BIDAR, pp. 158, 159, 162, 165. The town of Bidar was evidently always referred to in our Author's time as "Shahr-i-Bidar."
- SHAHRİYĀR, title conferred on Husām ud-Dīn, brother of Yār 'Alī, p. 57. Murdered by 'Ādil Khān III (914), p. 58
- SHĀH RUKH, the Persian, with Ulugh Khān in (980), p. 547
- SHĀH RUKH BEG AFSHAR, general sent by Shāh Ismā'īl to help Bābur, p. 929
- SHĀH SHAMS UD-DĪN, a Saint of Kathiawar, p. 116
- SHĀH SHAYKH JIU, son of Qutb i-'Ālam, who had prophesied that Bahādur would come to the throne, pp. 133, 140
- SHĀH TAHIR, vazīr to Nizām ul-Mulk, Bahū, makes favourable impression on Bahādur p. 152. Dies in (955), p. 293



- SHÁHÚ, uncle of Sulṭán Ahmad II, pp. 398, 399, 402, 403. Claimant to Gujarāt throne, p. 422
- SHÁHÚ, the Afghan, rebels in Multán and kills the governor Bahzād (724), p. 866
- SHÁHÚ KALA, in service of Muḥammad Sháh of Asír, p. 506
- SHAKAR TALÁJ, name of a large tank in Chámpáner, p. 2
- SHÁKHDÁN, between Kishm and Qila' Zafar, Humáyún taken ill there (953), p. 1020
- SHAMSHÍR KHÁN, son of Marján Shahmshír Khán, in service of Jhújhár Marján, claimed descent from 'Omar ibn al-Khaṭṭáb, p. 583
- SHAMSHÍR KHÁN, Habshí chief under Nizámsháhís (997), p. 177
- SHAMSHÍR ul-MULK, Amír of 'Alá ud-Dín Bahmani, p. 163
- SHAMSHÍR ul-MULK, NULIYA KHÁN, sent to Ajmir, pp. 227, 236. One of Bahádúr's nobles in (941), p. 256. Brother of Muḥáfiz Khán, pp. 324, 393
- SHAMSHÍR ul-MULK SHADÍ I'TIMÁD-KHÁNÍ, pp. 484, 486. In service of I'timád Khán (980), p. 549
- SHAMSHÍR ul-MULK SULTÁNÍ, governor from Diu to Júnagar, p. 298
- SHAMS KHÁN, b. Firúz Khán, b. Shams Khán, pp. 11, 12. Married daughter of Quṭb ud-Dín Ahmad. Suspected of King's murder by poisoning (862), p. 14
- SHAMS KHÁN, son of Fard Khán, with Ásaf Khán in Mekka, p. 353. Killed (967), his body carried in a *pálki* to Godra, p. 454
- SHAMS ud-DÍN II, son of Sulṭán as-Salāṭín, King of Bengal, dies (790), p. 978
- SHAMS ud-DÍN 'ALÍ SULTÁN, receives Humáyún in Nishápúr (951), p. 1008
- SHAMS ud-DÍN DÁMAGHÁNÍ, revenue collector in Gujarāt (778), is killed by the local amirs on account of his extortions, p. 898
- SHAMS ud-DÍN FAZLULLAH, b. Šadr ud-Dín, b. Bahá ud-Dín Zakariya Quṭb-i-Multání, p. 831
- SHAMS ud-DÍN ILYÁS HÁJJÍBHANGARA, p. 897. King of Lak'hnawti (740), p. 973. Attacks Tírhut, and moves to Pandwa and then to Ikdála, p. 974. Dies (756), p. 977
- SHAMS ud-DÍN LARÍ, KHWÁJA, treasurer to Maḥmúd III, p. 320
- SHAMS ud-DÍN MUHAMMAD, of Bámiyán, receives title of Sulṭán, p. 664
- SHAMS ud-DÍN MUHAMMAD HAMÍD ul-MULK, father of Ásaf Khan, arrives in Patan and interviews Kamál ud-Dín, grandfather of Author, p. 626
- SHAMS ud-DÍN MUHAMMAD MÍR GHAZNAVI ABKA KHÁN, saves Humáyún from drowning at Qanawj, pp. 992, 998, 1012. Brings the child Akbar to Kámran in Kábul (953), p. 1022
- SHAMS ud-DÍN TURK, p. 666. A *muḥaddís* who came from Egypt to India in (700), p. 831
- \* SHANBARI or Shabantari, an amír killed in battle against the Imám Ahmad, p. 587
- SHARAF ud-DÍN al-MAWZA'Í, *Mus-tawfi* of Zabíd, pp. 43, 51
- SHARAF QÁBINÍ, MALIK, *Na'ib vazīr* (711), p. 824
- SHARAF ud-DÍN ISMÁ'ÍL, b. Ibráhím, b. Jaghmán (922), p. 44
- SHARAF ud-DÍN, MÍRZÁ, p. 500. Misbehaves at a party, pp. 505, 526. Obtains Baroda, p. 528. Descendant of Khwája Ahrár the Naqshbandí, p. 531. Occupies Cambay, driven out by al-Khárījī, p. 536
- SHARAF ud-DÍN PÁNIPATÍ, SHAYKH, p. 894
- SHARAF ul-MULK al-ASH'ARÍ, p. 711
- SHARAF ul-MULK BADÁJIU, p. 506
- SHARAF ul-MULK RASHÍD ud-DÍN HANAFÍ, p. 719
- SHARAF ul-MULK, SAYYID, *na'ib wakíl* to Firúz Shah, p. 896
- SHARAF ul-MULK SULTÁNÍ, officer of Maḥmúd I, p. 15
- SHARAF ul-MULK, envoy from Mu-stanšir Billah, p. 204. Here called Khālji *hájib*, p. 205
- SHARISTÁN, desert of, p. 693
- SHARS of GHARJISTÁN, p. 660
- SHARZA, name of an elephant, p. 232
- SHARZA KHÁN, p. 410. Killed as prisoner (967), p. 471
- SHARZA KHÁN, pp. 500, 522. Killed at Jánbusar (975), p. 526
- SHARZAT ul-MULK, taken prisoner p. 321
- SHAYASTA KHÁN, *Sahib diwán-i-'arj*, sent to overtake the Fakhr ud-Dín Juna (720), p. 849. See Ibn Qara Qamar
- SHAYKH ABAN, a saint of Ahmádábád, p. 640
- SHAYKH 'ABDULLAH and Shaykh Kamál of Málwa, their tombs visited by Muẓaffar II (919), in D'har, p. 100



- SHAYKH ABU 'ABDULLAH WAJÍH ud-DÍN 'ALAWÍ, p. 247
- SHAYKH ABU BAKR TÚSÍ HAY-DARÍ, p. 765
- SHAYKH ABUL-HASAN MUHAMMAD al-BAKRÍ. *See* Abul-Hasan
- SHAYKH AHMAD, b. Muhammad al-Jabartí, buried in Ta'izz, p. 44
- SHAYKHÁ K'HOK'HAR, marches from India into Persia and joins Amír Tímúr (801) and persuades him to conquer Delhi, p. 905. Returns from Samargand to India (824), p. 914
- SHAYKH 'ALÁ ud-DÍN, grandson of Shaykh Faríd ud-Dín, Ganj Shakar, p. 893
- SHAYKH 'ALÁ ud-DÍN, at court of 'Alá ud-Dín Khaljí, p. 818
- SHAYKH 'ALÍ, Lord of Kábul, drowned in the Jilam (834), p. 917
- SHAYKH ALLAHDÁD JAWNPUÍ, goes with Ulugh Khán to Dolqa (980), p. 563
- SHAYKH BAHLÚL, a boon companion to Humáyún, p. 986
- SHAYKH BASHÍR DÍVANA, moralises on the downfall of the Khaljís, p. 847
- SHAYKH CHÍLA (921), p. 316
- SHAYKH FARÍD, an uncle of Author's, p. 624. Died in (974), p. 625
- SHAYKH FARÍD ud-DÍN GANJ-SHAKAR, a saint, pp. 54, 762
- SHAYKH HÁJJÍ RAJAB, a saint, p. 27
- SHAYKH HAMÍD, ibn 'Abdullah as-Sindí, p. 641
- SHAYKH 'ISÁ, of Surat, p. 580
- SHAYKH ISLÍM (Islám) BUKHARÍ, brother of Sádát Khán (Fazlullah reads Shaykh ul-Islám, *see* *M.-i-S.*, p. 276; our Author in a quotation from the *M.-i-S.* calls him Shaykh Islám), pp. 417, 430, 433
- SHAYKH JALÁL ud-DAWWÁNÍ, p. 337
- SHAYKH JAMÁL ud-DÍN MUHAMMAD HUSHAYIRÍ, pp. 218, 600
- SHAYKH JIU BURHÁN ud-DÍN QUTB-i-'ÁLAM, p. 35
- SHAYKH KAMÁL, of Málwa, a saint (855), pp. 6, 204. Imám to Maḥmúd III, his orders to wake him at prayer time, even by pouring water over him, if necessary, p. 304
- SHAYKH KAMÁL MUHAMMAD (969), p. 484
- SHAYKH K'HURAN, general of Bábur at Khánwa (933), p. 943
- SHAYKH MAH, pp. 399, 499
- SHAYKH MÁH, MAWLÁNÁ NIZÁM ud-DUNYA BAHÁ ud-DÍN ŠUFÍ, resident in Máhpúr. Author hears story of Shír Sháh and Salim Sháh from a relative of this Shaykh, Miyan 'Abdur-Razzáq, p. 1004
- SHAYKH MALÍK, b. Fakhr-ud-Dín, a Gujarat noble (778), p. 898
- SHAYKH MUHAMMAD ANÍS 'ARAB KHAN al-YÁFÍ, pp. 98, 178
- SHAYKH MUHAMMAD GHAZNAVÍ, pp. 600, 606
- SHAYKH MUHAMMAD SHÁMÍ, p. 706
- SHAYKH NAJM ud-DÍN al-KUBRÍ (?), how he met the Tátár invasion in Khwárazm in (618) and died a martyr's death. His cloak is presented to Maḥmúd Khaljí, p. 205
- SHAYKH NÁSIR ud-DÍN, at court of 'Alá ud-Dín Khaljí, p. 818
- SHAYKH OŠMÁN al-'ÁMUDÍ of Aden, p. 39
- SHAYKHPÚR, a suburb of Aḥmadábád, p. 488
- SHAYKH RASHÍD, in reign of Muẓaffar III, preaches the claims of Sayyid Muhammad Jaunpúrí to be Maḥdí in Nahrawála Patan, p. 35. He and his son Muṣṭafá killed by Sanjar Khán, p. 36
- SHAYKH RAZÍ ud-DÍN 'ALÍ LÁLÁ of Khwárazm, p. 205
- SHAYKH RUKN ud-DÍN, at court of 'Alá ud-Dín Khaljí, p. 818
- SHAYKH SA'D ud-DÍN al-ḤAMAWÍ of Khwárazm, p. 205
- SHAYKH ŠAFÍ ISTAMBÚLÍ, p. 476. Killed (975), p. 531
- SHAYKH SA'ÍD HABASHÍ, biography, died in (984), description of his tomb in Aḥmadábád, pp. 640, 641
- SHAYKH SA'ÍD RUMÍ-KHÁNÍ, temporarily a soldier returns to religious life p. 441
- SHAYKH SA'ÍD SULTÁNÍ, p. 580
- SHAYKH SHAMS ud-DÍN 'ALÍ, b. 'Omar ash-Sháḍilí al-Qurashí al-Yamani, p. 585
- SHAYKH SHARAF ud-DÍN MURSHIDÍ, p. 54
- SHAYKH SHIHÁB ud-DÍN AḤMAD ibn Alwán, p. 40
- SHAYKH YÚSUF of Mándú. *See* Á'zam Humáyún
- SHAYKH-ZÁDA MUHAMMAD QAR-MATÍ, p. 207
- SHAYKH ZAYN KHAWÁFÍ, general of Bábur at Khánwa (933), p. 943

- SHAYKHŪ JĪŪ, name of Salīm, son of the Emperor Akbar, p. 603
- SHIHĀB AḤMAD, b. 'Abdul-Qādir, b. Salīm, b. Oṣmān of Jizar, p. 578
- SHIHĀB AḤMAD az-ZUBAYDI "NĀ-KHUDĀ," p. 496
- SHIHĀB KHĀN, in Akbar's service, p. 499
- SHIHĀB KHĀN, Lord of Mewāt (802), p. 908
- SHIHĀB SULTĀNĪ, sent by Muḥammad Tughluq against Bidar, receives title of Nuṣrat Khān, p. 865. Revolts in Bidar, p. 868
- SHIHĀB ud-DĪN, son of Maḥmūd I, a supposed candidate for the throne, p. 15
- SHIHĀB ud-DĪN, son of 'Alā ud-Dīn Khaljī, at age of six years succeeds to throne (711 for 716 (?)). His mother, daughter of Rām Deo of Deogir, p. 836. Being deposed in favour of his brother is sent to Gwalior, p. 838. Is murdered by his brother Quṭb ud-Dīn's orders (718), p. 842
- SHIHĀB ud-DĪN, son of Nāṣir ud-Dīn Khaljī, rebels against his father in (916), p. 211. Imprisoned by his uncle 'Alā ud-Dīn Khaljī, p. 212
- SHIHĀB ud-DĪN, Governor of Chanderi (841), p. 197
- SHIHĀB ud-DĪN AḤMAD, the Mughal vazir, p. 179
- SHIHĀB ud-DĪN AḤMAD, son of 'Afif ud-Dīn, p. 638
- † SHIHĀB ud-DĪN AḤMAD, ibn Ḥajar al-Hayṣamī, pp. 333, 638
- \* SHIHĀB ud-DĪN AḤMAD, ibn Ibrāhīm (see Aḥmad Grañ), p. 584
- SHIHĀB ud-DĪN AḤMAD ALP SI-RAKHSI, pp. 692, 693
- SHIHĀB ud-DĪN AḤMAD CHAP, p. 754. See Aḥmad Chap
- SHIHĀB ud-DĪN GHŪRĪ, p. 502
- SHIHĀB ud-DĪN MUHAMMAD GHŪRĪ, son of Bahā ud-Dīn Sām, p. 653. Chief of his brother's body-guard, the commander-in-chief, p. 660
- SHIHĀB ud-DĪN SHAYKH AḤMAD, Saint of Sarkhej (737-849), pp. 1, 275
- SHĪRAFGAN, son of Quch Beg, a General of Bābur at Khānwa (933), p. 943
- SHĪRGĀH, name of polo ground in Aḥmadābād, p. 510. A hunting ground near Delhi, p. 823
- SHĪRĪN QALAM, KHWĀJA 'ABDUṢ-
- ṢAMAD, the famous calligrapher, meets Humāyūn, p. 1010
- SHĪR KHĀN, son of I'timād Khān, child vazir to the child Sulṭān Aḥmad (961), pp. 391, 401, 437, 501, 605
- SHĪR KHĀN, title conferred on Malik Muḥammad Būlī (maternal uncle of Sulṭān Quṭb ud-Dīn), p. 839
- SHĪR KHĀN NIYĀZĪ, an Afghan "Khārijī," p. 522. Defeated, flees to D'holga, where he is killed by one of his Baluchi servants, pp. 523, 535
- SHĪR KHĀN PULĀDĪ, son of 'Ayn ul-Mulk Pulādī, in Bengal, p. 251. Received 'Alam Khān and Daryā Khān, consults them regarding conquest of Gujarat, p. 273. Has designs on Gujarat, pp. 287, 392, 400, 425, 431. Brother of Mūsā Khān, pp. 479, 489. Succeeds his brother, makes peace with Chingiz Khān (970), pp. 491, 505, 518. Obtains from river Sahbar to Nagor and Bahoyl of Junagar, p. 521. Is given Bahoyl, p. 536. Begs Ulugh Khān to drive out the Mughals (979) according to the treaty of (975), p. 545. Makes peace with I'timād Khān without consulting Ulugh Khān, p. 550. Gives an account of his and his brother Mūsā's early days in Aḥmadābād in the reign of Maḥmūd and suggests reasons for making peace (980), p. 554. With Muẓaffar III. p. 561. Goes to Dolqa, p. 563. Returns to Junagar after his son's defeat in (980), p. 601
- SHĪR KHĀN SŪR. See Shīr Shāh, Farid
- SHĪR SHĀH, the Afghān, a boon companion of I'timād, who had been with Salīm Shāh, and had come to Gujarat with Ḥājji Khān (*q.v.*), pp. 473, 492
- SHĪR SHĀH FARĪD, son of Ḥasan Afghān Sūr, born in Baldarūh. with name of Shaykh Farīd, brought to Delhi by his father in time of Bahlūl Lūdī. Takes name of Shīr Khān. Captures Chunar, p. 258. Moves to Bengal while Humāyūn is in Gujarat (942), p. 949. Quarrels with his father and leaves him, p. 950. On death of Daryā Khān Nuhānī is chosen by nobles of Bengal to succeed him. Goes as envoy to Bābur: description of his behaviour at table. Humāyūn has him turned out, and Shīr Khān determines to be revenged, p. 951. After leaving his father enters service of Tāj Khān Lūdī; next in service of Qāsim Husayn Uzbek of Oudh; next in that of Sulṭān Junayd Birlās. Humāyūn is rude to

him, and he leaves the company and rejoins his father. After his father's death he takes to highway brigandage in Jūna (Rhotas district) and becomes notorious. Bahádur Sháh appeals to him for help, and his subsequent movements in Bengal are the cause of Humáyún's sudden withdrawal from before Diu. He takes Bihár, Benares, and Patna, p. 952. In service of Naṣīb Sháh of Bengal, p. 981. Asks Raja Champa to admit him to Rohtas fort; permission being granted he brings with him 600 litters each containing a fully armed man (945), p. 983. Captures Benares (945) and besieges Jaunpur, p. 985. After victory of Chausa captures Jaunpur. Sends Humáyún's ladies to Agra, p. 989. After victory of Qanawj enters Delhi, receives messages from Kámran Mírzā, his policy to create split among the brothers, p. 993. Reaches Lahore, marches into Gakkar country. Fortifies Benares and returns to Agra. Now changes his name from Shír Khán to Shír Sháh. Marches against Gwalior and Chanderi, p. 999. Captures Chitor and Rantambhor, is wounded during siege of Kálinjar and dies (953). *Sic* according to our Author, but correct date is (952), below the date is given as (951), p. 1000

SHÍRÚ JÍÚ MALIK, p. 499

SHÍRÚ LUHRA al-MALIK, secretary to Malik ush-Sharq, pp. 450, 459, 460

SHÍRWÁN KHÁN B'HATTÍ kills Burhán ud-Dín (961), p. 311

SHÍRWÁN KHÁN HABASHÍ, great friend of Author's, amír to Bijlí Khán, died (981); peculiar domestic arrangements. His character and tastes, p. 609

SHÍRWÁN KHÁN MARJÁN, pp. 419, 420, 457, 466, 497, 500. Joined by Bijlí Khán's retainers after murder of latter in (979), goes to Ulugh Khán, who makes him an Amír, p. 540. Receives a sword from Akbar's own hands; sent with Ulugh Khán's letter to his troops along with Sháh Qulí Muḥarram, p. 566

SHUJÁ'AT KHÁN, Afghan. *See* Saja-wul Khán

SHUJÁ'AT KHÁN, Ḥabashí chief under Nizámsháhís (997), p. 177

SHUJÁ' BEG, son of Du'n-Nún Arghún, appeals to Lord of Herát for help against Bábur so that he may enter the service of Sháh Tahmásp (926), p. 932

SHUJÁ' KHÁN MANAS (Amín Nás), accompanies Bahádur on his visit to the Portuguese captain (943), p. 252

SHUJÁ' ud-DÍN MUḤAMMAD AMÍN KHÁN, b. Ayáz Khán, b. Jhújhár Khán Ḥabashí, p. 949

SHUJÁ' ul-MULK, brother of 'Álam Khán, C.-in-C. to Maḥmúd III, p. 328

SI GAM, name of an estate, p. 178

SIH GÚSHA NÁB, scene of a battle between 'Alá ud-Dín Ghúrí and Sulṭán Sanjar (550), p. 656

SIHRIND, a fort built there by Fírúz Sháh (762), p. 898. *See* Sirhind

SÍHÚN, name given to the river of Sind, pp. 676, 679, 695, 713

SIJISTÁN, conquered by Ghiyás ud-Dín (573), p. 663

SIKANDAR, the Afghán, p. 1064. Receives title of Khán 'Álam (959), p. 1066

SIKANDAR, the seventh son of Muzaḥfiar II, p. 129. Succeeds Muzaḥfiar II on day of his father's death, p. 132. Three days after his accession goes to Chám-páner, on his way visits tomb of Burhán ud-Dín Quṭb-i-'Álam. Confers the estates and titles of tried men on worthless juniors, p. 133

SIKANDAR, son of Bahlúl Lúdí, captures Jaunpur, dies (923), p. 136. A saying attributed to him, p. 233. Short resumé of his exploits. Anecdotes reported by the Author, p. 923

SIKANDAR, son of Shams ud-Dín Ilyás, succeeds his father (756), p. 977. Dies (768), p. 978

SIKANDAR, son of Tuḥfa, succeeds his father as vazír (824), p. 914. Succeeds Malik ush-Sharq as Amír of Lahore (826), p. 915. Lord of Lahore, taken prisoner by Jasrath (835), p. 917

SIKANDAR ÁRANG, p. 493

SIKANDAR-I-ŠANÍ, or the second Alexander, title assumed by 'Alá ud-Dín Khaljí on his coins, p. 792

SIKANDAR KHÁN, pp. 417, 433

SIKANDAR KHÁN, in service of Bahmanis, p. 201

SIKANDAR KHÁN, governor of Siwas, p. 193. Accompanies Bahádur on his visit to the Portuguese captain (943), p. 252

SIKANDAR KHÁN, *Atdbak*, uncle of Muḥammad Sháh Karím, pp. 10, 166

SIKANDAR KHÁN UZBEK, p. 1059

SIKANDARPÜR, p. 495

SIKANDAR SHÁH, Lord of Kashmir, sends envoy to Tamerlane, p. 908

- SIKANDAR SHÁH II, rules over Bengal 1½ days (887), p. 979
- SIKANDAR SÜR. *See* Ahmad Khán Sür
- SIK'HET, p. 901
- SILAHDÍ PURBIYA (Siladí, corruption of Šaláh ud-Dín), pp. 114, 193, 217, 223. Surrenders and embraces Islám, p. 224. Perishes fighting (938), p. 225. Lord of Ráisin and Sarangpúr, allied with Rána Sanga against Bábur (933), p. 942
- SILHET, p. 954
- SINÁN ud-DÍN HABASH, Governor of Sind, p. 698
- SIND, History of, pp. 137—139
- SIND, King of, his daughter marries Mahmúd I, p. 23
- SINDÚSTÁN—Sind, p. 697
- SIOLI, becomes Fíruzpúr (787), p. 899
- SIPAHSÁLÁR RAJAB, father of Fíruz Sháh, one of three brothers who came to 'Alá ud-Dín Khaljí from Khurásán, p. 893
- SIRA, containing temple of Jaganat, p. 156
- SIRÁJ ud-DÍN 'OMAR, ibn Zayd ad-Daw'ani, father-in-law of 'Affí ud-Dín (*q.v.*), p. 120
- SIRÁJ ud-DÍN 'OMAR an-NAHRAWÁLÍ, father of Author. Majordomo to Aṣaf Khán, p. 243. Left in charge of Mekka by Aṣaf Khán, p. 288. Wakíl to Aṣaf Khán, p. 386. Son of Kamál ud-Dín Muḥammad b. Faríd ud-Dín Muḥammad b. 'Omar b. Ishaq b. Muḥammad b. Hasan, b. Qásim an-Nahrawálí; dies in Ahmadábád (11th Jumada I, 983). His biography extends from p. 619 to p. 643; throughout these pages "Šāhib ut-Tarjuma" means Siráj ud-Dín, p. 619. Makes first acquaintance with 'Abdul-'Azíz (Aṣaf Khán), his lifelong friend, p. 626. Left in Mekka when Aṣaf Khán returns in (961); he and Shams Khán, son of Aṣaf, go to Gujarat, p. 630. Resided in Ahmadábád from (962) to (982) or (983), where he devoted himself to religious practices and preparation for the next world, p. 632
- + SIRÁJ ud-DÍN SÁWÍ, a poet, composed a satire on Jalál ud-Dín Fíruz when Governor of Samána, called the *Khaljí Náma*, p. 859 \*
- SIRÁ MÁLÍ, vazír to Muḥammad Tughluq, p. 876
- SIRHIND (Sihhind), scene of battle between Humáyún and Sikandar Súr (962), p. 1057
- SÍRÍ, plain of, p. 779. Occupied by 'Alá ud-Dín while Targhí was investing Delhi, p. 812. The capital of the "Alá'ís" founded by 'Alá ud-Dín Khaljí, pp. 853, 918
- SIRMOR, p. 898
- SIRNAL, p. 399
- SIROHI, pp. 12, 13. Ravaged by 'Imád ul-Mulk (957), pp. 298, 324, 333
- SIRSUTI, p. 679
- SÍSH, ibn Bahrá, p. 649
- SÍSH ABUL-'ABBÁS, murders Sayf ud-Dín Ghúrí, p. 659
- SITARVÍ KACHI, allied with Rána Sanga against Bábur (933), p. 942
- SITT ul-KULL, wife of Aṣaf Khán, p. 363
- SITWADAS RÁÍ, p. 201
- SIWÁLÍK. *See* Sawálak
- SÍWANA, p. 788
- SIWISTÁN, conquered by the Mongols (697), p. 790. Visited by Fíruz Sháh on his accession, p. 894
- SIYADUNGRI, a hill, p. 31
- SIYÁSAT KHÁN (942), p. 258
- SOCOTRA, p. 496
- SOHRÁB. *See* 'Alá ul-Mulk Ulugh Khán Sohráb Sultání
- SOMALIS, in alliance with ruler of Barr Sa'd ud-Dín, p. 585
- SOMNÁTH, its idol destroyed by Mahmúd of Ghazna (410), pp. 784, 789
- SONÁRGÁN, p. 862. Becomes independent of Delhi (725), pp. 864, 967, 973. During reign of Sikandar b. Ilyás passes into the hands of Zafar Khán, son of Wajih ul-Mulk of Gujarat, p. 978
- SONGIR, elephant with Ulugh Khán in (980), p. 547
- SONGIRA (Songher), p. 22. Fief of Fulád Khán, pp. 63, 82, 496, 897
- SORATH, pp. 19, 324, 399
- SUBHÁNÍ, name of horse belonging to Chingiz Khán, p. 471
- SUDA, a people on Rann of Cutch, p. 22
- SUDHA, brother of Gházi Khán, p. 27
- SUD'HAN RÁÍ, p. 897
- SUDRA, river in Punjab, p. 713
- SUHAYLÍ, p. 954
- SUHAYL KHÁN TAWÁSHI NIZÁM SHÁHÍ, p. 78. Amír carried wounded from battlefield in (1004), p. 180
- + SUHRAWARDÍ, SHIHÁBUD-DÍN 'OMAR, p. 858
- SUJANTARA, a village belonging to Ulugh Khán, p. 549
- SUKYÁBÁD, name given by Mahmúd III to a quarter in Mahmúdábád which

- he selected and built over for his headquarters (956), p. 294
- ŞULAYHÎ, rules from Mekka to the Hadramawt, p. 91
- SULAYMÂN I, SULTÂN, p. 316. Hunting near Adirna, his interview with Aşaf Kahn, p. 386
- SULAYMÂN MİRZÂ, present at battle of Pânipat (932), p. 938. General of Bâbur at Khânwa (933), p. 943. Appointed to Badakhshân (935), p. 947. Revolts against Humâyûn, p. 1019
- SULAYMÂN PASHA, arrives off Diu in (945), p. 266. Sails away suddenly, leaving certain of his officers behind, p. 267. Arrives in Mekka (944), p. 386. Returning from Diu in (945) finds Aşaf Khân in Mekka, p. 387. Orders the Amir of Jidda to hinder the journey of Bahâdur's harem to India; on his return to Egypt announces that he is preparing a second expedition against Diu, is reproved by Sulaymân I, p. 388
- SULAYMÂN SHÂH AFGHÂN LÜDÎ, in Amir Timûr's army at capture of Delhi (801), p. 906. Killed (834), p. 917
- SULAYMÂN SULTÂN BEGUM, married to Bayrâm Khân, p. 1066
- SULTÂN ABU BAKR, son of Sultân Muḥammad of Barr Sa'd ud-Dîn, p. 585
- SULTÂN 'ALAM LÜDÎ, governor of Kâlpî, joins Bahâdur at Chitor (941), p. 230. Left in charge of Songher by Bahâdur, p. 232. Surrenders to Humâyûn and is put to death (941), p. 233. According to our Author is hamstrung, p. 243
- ŞULTÂN AL-HARAMAYN, title of Sulaymân I, Ottoman Sultân, p. 629
- SULTÂN as-SALÂTÎN, son of Ghiyâs, son of Sikandar, King of Bengal, dies (785), p. 978
- SULTÂN BEGUM, sister of Humâyûn, wife of Muḥammad Zamân, p. 263
- SULTÂN DARWISH, a qalandar favoured by Mughîş ud-Dîn Tughrul, p. 969
- SULTÂN HUSAYN MİRZÂ, on his death his kingdom passes to Muḥammad Shaybânî, p. 498
- SULTÂN MUḤAMMAD, son of Sultân 'Alî, son of Ahmad Grañ's aunt, p. 596
- \* SULTÂN MUḤAMMAD DULDÎ, p. 941
- SULTÂN PÛR, so called after Muḥammad Shâh, pp. 3, 4, 17. With Nandar-
- bar added to Gujarat in reign of Aḥmad II, pp. 61, 394, 399, 422, 431
- SULTÂN PÛR, name given to Urankal by Tughluq Shâh (721), p. 861
- SULTÂN SHÂH. See Jalâl ud-Dîn Maḥmûd, p. 663
- SUMRAS, a people on the Rann of Cutch, p. 22. Govern Sind about 500 years, pp. 137, 885
- SUNJ MALIK, made governor of Sâmâna, p. 966
- SUQÛT, name of elephant, pp. 451, 462, 470, 471
- SURAT, p. 12. Recovered by Gujaratis in (942), pp. 258, 399. Meeting place of foreigners, description of its trade, p. 440. Description of, p. 441. Governor of town under Akbar, Muḥammad Qilij Khân, p. 580. Captured by Akbar after siege lasting three months, p. 581
- SURAY, vazîr to Rânâ Patâi, p. 28
- SÛRÎ, p. 648. Third King of Ghûr, p. 650
- SUWÂR ul-MULK, in service of Mu'izz ud-Dîn (835), becomes Regent to Muḥammad Khizr Khân (839), p. 918

## T

- † *TABAQÂT-i-BAHÂDURSHÂHÎ*. See *Tabaqât-i-Husâm Khânî*
- † *TABAQÂT-i-FIRÛZSHÂHÎ*, of Ziyâ ud-Dîn Baranî, this history ends with the capture of Ikdâla by Firûz Shâh (752), remainder of reign taken by our Author from Husâm ud-Dîn, p. 897
- † *TABAQAT-i-HUSÂM-KHÂNÎ* by Husâm ud-Dîn Khân. First quotation from this work. (See Introduction to Vol. II of Arabic text), p. 5. Used as an authority after (658), p. 725. Quoted for capture of Delhi by Bâbur, p. 933
- † *TABAQÂT-i-NÂSIRÎ*, by Jûzajani, p. 648. Utilised by our Author down to year (658) for reign of Nâsir ud-Dîn Maḥmud, p. 725
- † TABARÂNÎ, ABUL-QÂSIM SULAYMÂN, b. Muḥammad, Author of *Al-Mu'jam al-Awsaṭ*, p. 635
- TABARHIND, captured by Mu'izz ud-Dîn, pp. 677, 695, 916
- TAFÂWUL KHÂN BARARÎ (Tufâl Khân), vazîr of Barar, pp. 62, 65, 170, 401, 496
- TÂGHÎ KHÂN, leads a revolt in Broach, p. 159. Attacks Dibalpûr and Ajudhan and is killed (803), p. 909



- TÁGHÍ TURKÍ, rebels in Gujarát, pp. 881, 882
- TAHAR, tribe living between Lak'hnavti and Tibet, p. 956
- TÁHIR KHÁN, with Ásaf Khán in Mekka, p. 353
- TAHMÁSP SHÁH, description of his reception of Humáyún near Abhar-i-Sultániyya (951), p. 1008
- TA'IZZ, in Yaman, pp. 43, 47, 357
- TÁJ KHÁN, son of Malik Sháh, pp. 22, 27
- TÁJ KHÁN, son of Muzaffar II, left with Mahmúd Khaljí (924), p. 106. Brother of Bahádur, takes asylum in Mándú with Mahmúd II Khaljí, who refuses to give him up, p. 142. *See also* Chánd Khán
- TÁJ KHÁN, son of Siládí, perishes with the Ráisin garrison, p. 225
- TÁJ KHÁN, brother of Mahmúd Sháh II of Asír (?), p. 533
- TÁJ KHÁN al-A'ZAM 'ALÁ ud-DÍN, in charge of the siege of Dasur (846) (formerly Barkhurdár, *see* Briggs, p. 196), pp. 199, 202. Son of Mahmúd Khaljí, p. 206. Brother of Ghiyás ud-Dín, receives title of 'Alá ud-Dín, p. 208
- TÁJ KHÁN NARPÁLÍ, p. 122. A partisan of Bahádur (932), p. 133. Retires from service (Note: In *M.-i-S.* we hear of many further activities of a "Táj Khán"), pp. 142, 239. One of Bahádur's nobles in (941), p. 256
- TÁJ ud-DÍN, Ásaf Khán's ancestor, flees from Sind and enters service of Ghiyás ud-Dín Khaljí in Mándú, p. 339
- TÁJ ud-DÍN, son of 'Alá ud-Dín, p. 157. *Dabir*, appointed to office in Deogir in (718), p. 844
- TÁJ ud-DÍN 'ABDUL-WAHHÁB, ibn Ya'qúb al-Málikí, emissary between Ásaf Khán and the Lord of Mekka, his cousin Sitt ul-Kull, married to Ásaf Khán, died in (960), pp. 363, 385
- TÁJ ud-DÍN 'ALÍ MÚSAWÍ, chief justice in Delhi, p. 706
- TÁJ ud-DÍN HARB, of Sístán, p. 664
- TÁJ ud-DÍN HASAN CHELEBÍ, envoy to Bábur from Herát, p. 933
- TÁJ ud-DÍN JA'FAR, governor of Gujarat (721), p. 860
- TÁJ ud-DÍN KHWÁJA BUKHÁRÍ, at the court of Shams ud-Dín Il-tamish, p. 743
- TÁJ ud-DÍN KÚCHÍ, boasts in his cups that he will kill Jalál ud-Dín Firúz, p. 758. Goes over to side of 'Alá ud-Dín Khaljí, p. 778
- TÁJ ud-DÍN MALÍK, Lord of Multán, p. 905
- TÁJ ud-DÍN SANJAR ARSLÁN KHÁN KHWÁRAZMÍ, p. 965
- TÁJ ud-DÍN SANJAR MÁH PÍ-SHÁNÍ SIWISTÁNÍ, Governor of Oudh (653), p. 720
- TÁJ ud-DÍN SANJAR QUTLUGH, in Badaon (640), p. 710
- TÁJ ud-DÍN YULDUZ, Lord of Herát, p. 661. Defeated by Qutb ud-Dín, p. 685. In Ghazna in (602), p. 687. His rapid rise, one of "The Forty" in Kirmán, his black flag, p. 689
- TÁJ ud-DÍN ZANGÍ, b. Fakhr ud-Dín Mas'úd of Bámiyán, Governor of Sarakhs, p. 666
- TÁJ ul-HARÁ'IR (Jazá'ir) Jawhar Malik, daughter of 'Alá ud-Dín Ghúrí, p. 662
- TÁJ ul-MULK. *See* Malik Tuhfa
- TÁJ ul-MULK KÁFÜRÍ, appointed to Siwistán, pp. 787, 824. *See* Wahíd ud-Dín, p. 844
- TAKINÁBÁD, capital of Garmsir (p. 675), pp. 654, 663
- TAKINAT, possibly for Takinábád (*see* p. 654), p. 651
- TAKISH, KHWÁRAZM SHÁH, invades Persia in (595), p. 667
- TAKLÚ SULTÁN, besieges Bast, p. 1012
- TÁLÁJ-i-SULTÁNÍ, a big tank outside Delhi, p. 812
- TÁLÁJ KACHBÍ, p. 560
- TALHA, p. 483
- TALIGHÁ MALÍK NAGORÍ, 'ámil of Kara, pp. 845, 851
- TÁLIQAN, pp. 662, 667
- TALL, a place near Sarkhej, p. 546
- TAMERLANE. *See* Amír Tímúr
- TANGRI (Tanju) QULÍ KHÁN, present at battle of Pá nipat (932), p. 939. Killed (933), p. 942
- TAPTÍ, river, pp. 416, 496
- TAQIN, the Tátár, p. 690
- TAQÍ ud-DÍN ABU BAKR al-HAZ-RAMÍ, killed fighting against Portuguese (980), p. 580
- TARAPUR, a port near Diu, line 10, p. 274
- TARDÍ BEG KHÁN, is made governor of Chámpáner (942), p. 251. Seeing all is lost, retires to Agra, p. 259. Flees from Mándú, p. 260. Present at battle of Pá nipat (932), p. 938. Brother of Quch Beg. General of Bábur at Khán-wa (933), p. 943. Present at Bábur's death, p. 948. Shows cowardice in a fight, pp. 997, 998. Drives Afghans out



- of Delhi (963), but is driven out again by Hīmūn, p. 1065
- TARGHĪ MUĠHĀLĪ, at battle of Kili (697), p. 797. Lays siege to Delhi while 'Alā ud-Dīn is before Chitor (703), p. 811. Suddenly abandons investment of Delhi, and returns to Samarqand, p. 813
- TARIBA, a village near Zabid, p. 47
- † *TĀ'RIKH ul-'AJAM*, a history composed in Akbar's reign, pp. 159, 160, 163, possibly the *Burhān ul-Ma'āshir*
- TARIM, Sharifs of, p. 441
- TARKIRA, p. 34
- TARNI NOYAN, Mongol leader, enters Multān, p. 694. Retires from Multān, p. 697
- TARPULIYA, a gate of Aḥmadābād, p. 15
- TARSANG, misprint in text for Narsang, p. 168, and *passim*
- TASINDA, a fort near Qanawj, p. 713
- TĀTĀR KHĀN. See Muḥammad Khān b. Zafar Khān
- TĀTĀR KHĀN, in Gwalior (932), p. 939. Governor of Gwalior, submits to Bābur, p. 941
- TĀTĀR KHĀN, becomes Tātār ul-Mulk (721), pp. 860, 862
- TĀTĀR KHĀN, son of Sārang Khān Fīrūzī, receives Sambhal (809), p. 910
- TĀTĀR KHĀN BAHĀDUR, p. 896
- TĀTĀR KHĀN GHŪRĪ, brother of Tātār ul-Mulk Ghūrī, pp. 268, 291. Promoted (955), pp. 292, 392, 393, 401, 415. Deserts I'timād (964), pp. 431, 435, 447, 472, 479. With 'Alam Khān and Shīr Khān Pulādī forms a plot against I'timād Khān (968), p. 483. Retires to Jūnagar (969) and dies there in (970), pp. 484, 492
- † *TĀTĀR-KHĀNIYYA*, a work on Sufism, p. 859
- TĀTĀR KHĀN KĀSĪ, sent to Rohtas to defend Punjab against Humāyūn (962), p. 1005. In command of Rohtas, flees on hearing of Humāyūn's approach (962), p. 1055
- TĀTĀR KHĀN LŪDĪ, pp. 226, 228. Son of 'Alā ud-Dīn, son of Bahlūl Lūdī, arrives at Bahādur's court and asks him for help to regain Delhi, p. 229. Became acquainted with Bahādur in Delhi, captures Bayāna, p. 237. One of Bahādur's nobles (941), p. 256. Joins Sultān Bahādur in Gujarat (938), p. 948
- TĀTĀR MALIK, killed in defence of Lahore against the Mongols (743), p. 878
- TĀTĀR ul-MULK. See Tātār Khān
- TĀTĀR ul-MULK GHŪRĪ, vazīr to Muḥāhid Khān, p. 268. His three brothers, p. 291. Promoted (955), pp. 292, 328
- ṬAYANGŪ ṬARĀZ, the Khatā'i, p. 667. Taken prisoner by Muḥammad Khwārazm Shāh, pp. 669, 681
- ṬAYYĀR, an Arab horse belonging to Rajab Khudāwand Khān, p. 487
- ṬAYYIB ul-MULK, *hājib* to Ulugh Khān Muḥammad, pp. 486, 523
- TEGIN MALIK, amir of Oudh, p. 860
- TELINGANA, p. 65. Conquered by Muḥammad, son of Ghiyāṣ ud-Dīn Tughluq (722), p. 157. Independent of Delhi from (743) to (1008), pp. 158, 821, 861. Taken from Muḥammad b. Tughluq by Kita Na'ik, henceforth independent of Delhi, p. 867
- THALNER, on the Tapti, former capital of the Khāns of Asir, pp. 17, 56, 496, 506
- THANA, p. 421
- THANISIR, p. 5
- THARI, p. 886
- THATTA, p. 883
- TIBET, penetrated by Ikhtiyār ud-Dīn, p. 957
- TĪGHNUMĀ KHĀN, son of 'Alī Khān Baranahar of Māndū, pp. 417, 433
- TILANGA, p. 18
- TILHAR, fief of Shaykhā K'hok'har, p. 915
- TILPAT (or Tilb'hat), scene of attack on 'Alā ud-Dīn, p. 800. One stage out of Delhi, pp. 821, 851
- TĪMŪR BEG. See Amīr Tīmūr
- TĪMŪR BEG, converted Mongol, made amir and sent under Ulugh Beg to invade Gujarat in (996), p. 785
- TĪMŪR KAJ'HAN MALIK, *bārbak* in (688), pp. 750, 751
- TĪMŪR KHĀN, son of Arslān Khān Shamsī, sends 60 *halqas* of elephants from Lak'hnavti to Delhi, p. 731
- TĪMŪR KHWAJA, in Amīr Tīmūr's army at capture of Delhi (801), p. 906
- TĪMŪR MALIK, *bārbak*, 'Amīl of Chanderi, pp. 845, 860
- † *TĪMŪR NAMA* of Hātifi, written by Sultān 'Alī and illustrated by Behzād, found among books left behind in Cambridge by Humāyūn, p. 244
- TĪMŪR SURKHA, *wakīl* (688), pp. 750, 751
- TIRHUT, p. 862
- TIR MID, p. 927
- TIRMIDĪ, a cruel governor of Delhi, put to death, p. 804

- TÍZ KHÁN SANJAR, p. 723  
 TÍZRAV, name of a Surat vessel, p. 580  
 TODA BHÍM, a fort on the Piyas, p. 202  
 TODARMAL, Lord of Ráisin and Chanderi, p. 999  
 TOGHÁ'I, eye-witness of capture of Mándú (924), p. 108  
 TUFÁL KHÁN. *See* Tafáwul Khán  
 TUGHÁN, son of Malik Ayáz, p. 117. Succeeds Isháq in Diu, a prodigy of stature and strength, p. 150. Receives Mustafá in Diu and reports his arrival to Bahádur (938), p. 220. After losing his post in Diu retires to Chámpáner, where he could hardly contain himself whenever he saw Rúmi Khán, who finally induces Bahádur to put him to death, p. 221  
 TUGHÁN SULTÁNÍ. *See under* Farhat ul-Mulk  
 TUGHÁN, AMÍR, suppresses revolt in Jálándar (823), p. 914  
 TUGHLUQ and QUTLUGH, possible confusion of these two names in the original MS., p. 722  
 TUGHLUQÁBÁD, p. 856. Founded by Tughluq Sháh, becomes capital, p. 861  
 TUGHLUQ KHÁN, brother of Ikit Khán, put to death (Qutlugh? Ziyá, p. 276), p. 803  
 TUGHLUQ KHÁN, IBN JÍÚ, pp. 394, 400, 402, 404. Adventure with a lion, p. 405. Vivid description of his murder in (962), p. 406. His son appointed to the rank and titles of I'timád Khán, pp. 407, 410. Murdered by order of I'timád Khán, p. 423  
 TUGHLUQ SHÁH II, son of Fath Khán, son of Firúz Khán, ascends throne of Delhi (790), p. 900. Is beheaded (791) after reign of six months and 18 days, p. 901  
 TUGHLUQ SHÁH GHIYÁS ud-DÍN, ascends throne at Sirí (721), p. 853. Killed (724) by falling roof, p. 862 *See* Malik Gházi  
 TUGHRUL KUSH, name given to the man who shot Mughís ud-Dín Tughrul (671), p. 969  
 TUGHRUL TURKÍ BALBANÍ, made governor of Lak'hnavti (663), p. 733  
 † *TUHFAT us-SADÁT*, a lost history by Áram Kashmírí dedicated to Sayyid Mubáarak Bukhári, who died (966), pp. 113, 192. Quoted, pp. 217, 320—332. This important work was extensively used by author of the *M.-i-S.*, but is only once referred to him by name (*see* Fazlullah's trans., p. 236)  
 † *TUHFAT us-ZAMÁN fi ta'rikh man manna bih al-Karim al-Mannán*, or *Futúh ul-Habasha*, p. 578. Quotation from, pp. 584—598  
 TUKHÁRISTÁN, p. 658  
 TUKLAK, a fort in Khurásán, pp. 658, 679  
 TULAK KHÁN, son of Qálij Khán, settles in Qunduz and is converted to Islám, p. 197  
 TULUK, the Qází of, p. 678  
 TURBAT ul-'ARAB, a burial ground in Ahmádábád near the Royal Palace, p. 640  
 TURKESTÁN, conquered by Muḥammad Khwárazm Sháh, p. 669  
 TURK KHÁN AQÁ BARDÍ TURKÍ, a slave of Mu'in Khán Multání, p. 299  
 TURKS, in the Ghúrid army, p. 656  
 † *TÚTÍ NÁMA*, of Nakhshabí, referred to, p. 235

## U

- 'UBAYD AHMADYÁR (Ahmad Ayáz?), p. 876  
 'UBAYD KHÁN RÚMÍ, p. 468  
 'UBAYD ULLAH KHÁN UZBEG, in Bukhára (917), pp. 929, 935  
 UCHCHA, p. 695. Visited by Firúz Sháh, p. 894  
 UDAISINGH, King of Bakar (Wagadh), pp. 113, 121. Attacks Nizám Sháh Bahmani, pp. 165, 565. Killed in battle against Bábur (933), p. 933. Allied with Rána Sanga against Bábur (933), p. 942  
 UDAY MANGAL, an elephant, fights Ulugh Khán's elephant Adigir, p. 471  
 UHUD, tradition regarding battle of, p. 279  
 UHUDI (?) *MALIK ul-VUZARÁ* (721), p. 860  
 UJJAIN, given to Daryá Khán of Mándú, p. 223  
 UKLESAR. *See* Ikliser  
 ULGHU. *See* Ulugh Khú  
 ULUGHJI MALIK, son of Malik Targhí, p. 755  
 ULUGH KHÁN, with Muẓaffar II in (919), p. 101  
 ULUGH KHÁN, in service of Bahádur (938), p. 224  
 ULUGH KHÁN, son of Shaykh Katrí of Mándú, accompanies Bahádur on his

- visit to the Portuguese Captain (943), p. 252
- ULUGH KHÁN, son of Tughluq Sháh Naşır, sent against Urankal (721), p. 860. Sent to Lak'hnawti, p. 861
- ULUGH KHÁN, son of Yaghrish Khán, p. 755
- ULUGH KHÁN, title conferred on Balban, p. 711
- ULUGH KHÁN, title conferred on Almás Beg, p. 782. Appointed to Gujarat, p. 787. Sent against Rantambhor, p. 799. Sent from Rantambhor to punish rebels in Delhi (699), p. 806. Son of Naşır ud-Dín Khaljí, poisoned on his way from Rantambhor to Delhi (701), p. 811
- ULUGH KHÁN 'ALÁ ud-DÍN SUHRÁB SULTÁNÍ, deserts to Maḥmúd Khaljí, p. 4 (*see* 'Alá ul-Mulk Ulugh Khán Suhráb Sultání). Receives title of 'Alá ud-Dín after rejoining Qutb ud-Dín Aḥmád, p. 5
- ULUGH KHÁN BAHÁ ul-MULK, son of Suhráb, kills a standard bearer of Maḥmúd's. Takes refuge with 'Imád ul-Mulk Hájjí and 'Azud ul-Mulk Kílú, who accuse two others of the murder, p. 18. *See* Bahá ud-Dín Ulugh Khán
- ULUGH KHÁN DÚTÁNÍ al-AFGHÁN, p. 324
- ULUGH KHÁN MANDAL, title given to Mandal Habashí (955), p. 290. *Rás un-naṭba*, pp. 391, 393, 398, 421. Killed in battle of Kaparbanj (961), p. 422
- ULUGH KHÁN MUHAMMAD KHAYRAT KHÁN, son of Yáqút Ulugh Khán, the patron of our Author, p. 310. Friend of Daryá Khán, pp. 321, 403. Succeeds his father as Ulugh Khán (965), pp. 432, 433. Leaves 'Imád and joins I'timád, p. 438. Joins I'timád (966), and becomes his commander-in-chief, he receives Baroda and Chámpáner, pp. 439, 447. Meets Author, who enters his service (966), p. 448. Sets out after the battle of Baroda to encounter Ján Aḥmad, p. 456. Secures the same devotion as his father from the Habshis, p. 458. Collects round him the following chiefs on (10th Rabi' II, 967): Jhújhár Khán; Marján Shámí; Ma'múr Khán; Makan Sharza Khán; Sa'id Afşah Khán; Rayḥán Mahallídár Khán; Khizr Bijlí Khán; Marján Shírwán Khán; Jawhar Muḥsin ul-Mulk; Sa'id 'Alí Khán; Yáqút Baḥr ul-Mulk; Muḥfiḥ Núr Khán, p. 466. Consults astrologer (15th Rabi II, 967), p. 467. Remains in Kasir for five months awaiting help from I'timád Khán, p. 472. Makes peace with Chingiz Khán, is given Baroda, p. 475. Established in Baroda, p. 476. Falls from his horse (968), pp. 480, 485. With Chingiz Khán, pp. 490, 500. Enters Aḥmadábád with Muzaḥaffar III, p. 503. Takes Muzaḥaffar III to I'timád Khán, pp. 504, 507. His estates, which had been given to the Mírzás, now restored to him (Shaban, 974), p. 508. Sends Jhújhár Khán and Rayḥán Jamadar against the Mírzás, p. 509. Obtains the estates of Chingiz Khán (12th Rajab, 975), p. 521. Leaves Aḥmadábád and goes to Maḥmúdábád (D'il Hijja, 975), p. 526. Quarrels with Jhújhár Khán, p. 537. Gives asylum to Bijlí Khán's retainers after murder of their master, p. 540. Joins Shír Khán Puládí (979), p. 546. Leaves I'timád Khán (980), p. 547. In interview with Muzaḥaffar Khán reproaches Shír Khán for making peace, saying that by acceding to his request to help drive out the Mughals, Ulugh Khán lost crops and estates and had made an enemy of I'timád, p. 551. Adds a postscript to a letter he dictated to the Author in which he forgives the nobles who had deserted him, p. 557. On receipt of Akbar's letter says no one will go to Akbar except I'timád Khán, he will answer for Jhújhár Khán. He arranges to send treasures, guns, elephants to Iklisir. They will remain in Baroda till I'timád has joined Akbar. They will then go to Nardarbar, Nizám Sháh will welcome their help against Akbar, p. 562. Follows Shír Khán to Dolqa accompanied by 40 nobles and others, p. 563. With Jhújhár surrenders to Akbar. Compelled by Akbar to write to his troops, p. 565. Is well cared for, nothing being asked of him but his submission to Akbar, p. 567. Had under him 700 Habshí knights, p. 568. Buried between his his father Yáqút and Jhújhár Khán, Marján. Author present at his burial, pp. 583, 642.
- ULUGH KHÁN NÁŞIR ud-DÍN, Lord of Júnagar, his daughter married to 'Alam Khán, p. 268
- ULUGH KHÁN SULTÁNÍ, p. 400
- ULUGH KHÁN YÁQÚT, pp. 393, 394, 397, 400. Dies in Baroda, pp. 402, 404, 407, 408, 411. Commanding 'Imád ul-Mulk's Habshis, p. 415. Obtains rank of 'Imád when latter becomes Prime Minister to Aḥmad II, p. 416. Succeeds to titles of Mandal Ulugh

- Khán on death of latter (961), p. 422. Requested to leave capital temporarily, p. 424. Taken ill (964), p. 431. Dies in (965), his funeral attended by all, including the Sultán, pp. 432, 456. Devotion of the Habshis to him, p. 457
- ULUGH KHU, grandson of Chingiz Khán the Mongol, marries daughter of Jalál Firúz and settles in India, p. 761. Son of Chingiz Khán's daughter, accompanies Malika-i-Jahán to Multán, p. 779. (*Ulughú dámd-i-Jalál ud-Dín*, Ziyá, p. 249). Blinded on the way back from Multán and taken captive to Delhi, pp. 781, 782
- ULUGH MÍRZÁ, son of Muhammad Sultán Mírzá, escapes from Kámrán Mírzá and joins Humáyún, who gives him the fief of Zamín Dáwar, p. 1014
- ULUGH QUTLUH AI'ZAM HUMÁ-YÚN QABÚL KHÁN JAHÁN, first vazir to Firúz Sháh, p. 896. Dies (772), p. 898
- 'UMDAT ul-MULK, with Ásaf Khán in Mekka, p. 353
- UMM DUHAYM, a village in Yaman, p. 91
- UNNA, p. 116
- \* UNS, SHAYKH, son of Shiháb ud-Dín, son of Shaykh Bútah, p. 596
- \* UQM, river in Abyssinia, p. 578
- URANKAL (WARANGAL), capital of Telingana, pp. 155, 157. Siege contemplated by Ulugh Khán in (701); expedition sent against the city by 'Alá ud-Dín in (702), pp. 811, 819, 860. Renamed Sultánpur (721), p. 861
- URGANBHUR, p. 552
- URTABÁGH, in Kábul, where Humáyún celebrated his victory (952), p. 1018
- UWAYS, SULTÁN, in charge of Badakhshán, p. 946. With Humáyún in Persia, p. 1007
- UZBEK, troops, pp. 506, 934

V

- VAZÍR KHÁN, conquers Júnagar, p. 603
- VICEROY (Bizray), the Portuguese Governor referred to in (942) was Nuño da Cuñha (Nov. 18th, 1529, to Sept. 14th, 1538), who was not viceroy but Governor-General, p. 251
- VIJAYANAGAR (Bijanagar), p. 161
- VIKRAMADIT, Sultan of Ujjain, p. 699. Son of Rái Ságá, p. 224. Lord of Gwalior, p. 925

W

- WACHCHA, a *dallál* in Cambay (978), p. 536
- † WAFÁ MALIK (Wafá ul-Mulk) SHAHIN, formerly known as Yadilda (?). Left as regent in Delhi by Qutb ud-Dín (718), p. 840
- WAHÍD ud-DÍN QURASHÍ, Governor of Gujarat, with title of Sadr ul-Mulk, becomes vazir to Sultán Qutb ud-Dín (718) with title of Táj ul-Mulk, p. 844
- WAJÍH ud-DÍN al-'Alawí (981), p. 605
- WAJÍH ul-MULK, vazir of 'I'timád Khán, pp. 231, 438, 475. Murders Ahmad II, pp. 478, 485; (980) p. 548
- WAJÍH ul-MULK ABÚ JÍÚ TANK, sent to fetch back the messenger bearing Bahádur's letter to Humáyún, but fails to catch him, p. 232. Friend of Daryá Khan, p. 321. *Jágirdár* of Jánbú, p. 323
- WAJIRISTÁN, pp. 651, 656
- WAKHSH, p. 690
- WALÍ KHÁN, son of Jhújhár Khán, Marján, p. 557. Taken prisoner at battle of Naryad (980), p. 558. In command at siege of Ahmadábád in (981), p. 582. Appointed commander-in-chief of 'Adil Sháh, pp. 605, 607
- WALÍ KHÁZIN (? HÁZIN), amír, present at battle of Pá nipat (932), pp. 938, 940. With Humáyún in his expedition against Rána Ságá (933), p. 941. General to Bábur at Khánwa (933), p. 943
- † WALÍ ud-DIN KHAṬÍB at-TAB-RÍZÍ, author of the *Mishkát*, p. 289
- WALÍ ULLAH SHÁH BAHMANÍ, brother of 'Alá ud-Dín II, poisoned by Malik Barid II, p. 170
- \* WAMBARIYA (misprinted Zambariay) p. 591
- \* WANNAJ JAN, p. 592
- \* WANNAJ SAJJAD (Segad), King of Ethiopia, p. 593
- † WAQF'AT-i-BABURÍ, Bábur's memoirs, p. 936
- † WÁQIDÍ, Author of *Futúh ush-Shám*, p. 277
- WARANGAL. See Urankal
- \* WA'SHIN, p. 587
- \* WASNA, a slave, kills his master Jarad Muhfuz, p. 585
- WAZSAR (?) Raverty, Warshadah (p. 339), p. 652

## Y

- YABGHŪ (*see* Bighū), p. 690
- YĀDGĀR BIRLĀS, in Amīr Tīmūr's army at capture of Delhi (801), p. 906
- YĀDGĀR NĀSIR MĪRZĀ, pp. 986, 987, 995. Flees to Badakhshān (952), p. 1015. Joins Humáyūn in Kábul (952), p. 1018. Again plots against Humáyūn and is confined in the citadel of Kábul (952). Put to death by Humáyūn's orders (953), p. 1019
- YĀFĪS, recruited by Amīr Husayn (922), p. 45. In Khándesh, pp. 60, 86. Join Rūmī Khān (953), p. 278. Habshis, Javanese and Portuguese, various duties. The most numerous of the foreign contingents, p. 290. Arab mercenaries, p. 391
- YĀFRUS, a village, p. 40
- YAGHRISH KHĀN, brother of Jalāl ud-Dīn Fīrūz Khaljī, p. 755
- YAK LAK'HI, MALĪK, p. 156 (here called Malik Lak'hi), Governor of Deogir, p. 840
- YAMAN, Shaykhs of, p. 441
- YAMANI, AḤMAD, b. Músá, b. 'Ujayl, p. 859
- \* YAMLI, a tribe, p. 579
- YĀ'QŪB SIKANDAR KHĀN MALĪK, sent as governor to Gujarat, where he is killed (790), p. 900
- YĀQŪT 'ALĪ SHAWUSH (981), p. 608
- † YĀQŪT al-MUST'AṢIMĪ, the Caligrapher, verses written by him on death of Jamāl ud-Dīn Abu Darr, p. 64
- YĀQŪT BĀZĪ SULTĀNĪ (967), pp. 460, 470
- YĀQŪT ḤĀFĪZ KHĀN (967), pp. 480, 486, 501
- YĀQŪT HAMCHUNIN ANṢAR KHĀN, before battle of Naryad, deserts Ulugh Khān and goes over to I'timād, p. 557
- YĀQŪT 'IMĀD ul-MULK JAMSHĪD KHĀN, killed in (968), p. 481
- YĀQŪT 'INĀYAT, Habshi chief under Nizāmshāhīs (997), p. 177
- YĀQŪT ṢAFAR BAḤR KHĀN. *See* Baḥr Khān
- YĀŪT SULTĀNĪ (967), p. 460
- YĀQŪT SULTĀNĪ, called PĀTLĪA, killed as prisoner of Chingiz Khān (967), p. 471
- YĀQŪT SULTĀNĪ, called QĀPASIA (967), p. 470
- YĀQŪT SULTĀNĪ, blinded and commits suicide, p. 86
- YĀQŪT SULTĀNĪ, thrown beneath elephant in presence of Jhūjhār Khān Marjan, p. 581
- YĀQŪT 'UBAYD KHĀN (968), p. 480
- YĀQŪT ULUGH KHĀN. *See* Ulugh Khān Yāqūt
- YĀR 'ALĪ MUGHALĪ, Khándesh noble, p. 54. Amīr in Burhānpūr, murdered, p. 55
- YARMAL, a suburb of Lak'hnavti, p. 960
- YATĪ KHĀN AFGHĀN, p. 1001
- YATĪ KHĀN AYBEG KHATĀ'I, p. 718. Falls from his horse and dies (655), p. 721
- YŪNUS 'ALĪ, present at battle of Pānipat (932), p. 938. General of Bābur at Khānwa (933), p. 943
- YŪSUF, ibn Mubārīz ul-Mulk with 'Imād ul-Mulk (932), p. 141
- YŪSUF, son of Rustam Khān. *See* Khudāwand Khān Yūsuf
- YŪSUF BEG, son of Ibrāhīm Chábúq, p. 986
- YŪSUF SHĀH, of Bengal, dies (887), p. 979
- YŪSUF SHIHĀB, murdered by Rajputs on his way from Nahravāla to Aḥmadābād (958), p. 298
- YŪSUF ŠUFĪ, ŠUFĪ KHĀN, pp. 846, 848

## Z

- ZĀB'ĀN, brother of Sayyid Muzbir, personal encounter at Gamid with Atal Khān, p. 456
- \* ZABĀRA KURI, battle of (935), p. 596
- ZABARDAST KHĀN RŪMĪ, p. 453. In service of Fath Jang Khān, p. 461. Killed in a civil conflict in Aḥmadābād (975), p. 520
- ZABBA FARĪ'A, an anecdote told of her, p. 983
- ZABĪD, pp. 42, 43. History of, pp. 88-97. First Moslem ruler, Muḥammad, b. 'Abdullah, b. Ziyād in (204). First fortified by al-Ḥusayn ibn Salāma, p. 88
- ZĀFARĀBĀD, p. 860
- † ZĀFAR al-WĀLIH bi-MUẒAFFAR WĀLIH. Title of this history mentioned, p. 903, and contents of the two daftars described, p. 922
- ZĀFARĀN KHĀN, son of 'Imād ul-Mulk of Berar, waits on Bahādur (934), p. 151
- ZĀFĀR KHAN, in service of 'Alā ud-Dīn Khaljī, pp. 771, 775. Title conferred



- on Hizabr ud-Dín Yúsuf, sister's son to 'Alá ud-Dín, p. 782. Conquers Siwistán in (698), p. 787. Drives the Mongols out of Siwistán, p. 790. Separated from the main force at battle of Kilí, is killed by the Mongols (697), p. 797. The fame of his courage; when horses led to water refuse to drink riders would say, "Is Zafar there that you should be afraid?" p. 799
- ZAFAR KHÁN. See A'zam Humáyún
- ZAFAR KHÁN, son of Tughluq Sháh (721), p. 859. Made Governor of Gujarat (762), dies (773), p. 898
- ZAFAR KHÁN, son of Zafar Khán, succeeds his father in Gujarat (733), p. 898
- ZAFAR KHÁN, in Patan on behalf of Mahmúd ibn Fírúz, King of Delhi, p. 624
- † ZAFAR NAMA, of Sharaf ud-Dín 'Alí Yazdí, quoted, p. 906. Referred to, p. 936
- ZÁFIR. See Malik Záfir
- ZAHÍR ud-DÍN LAHORÍ, p. 900
- ZAHÍR ul-JUYÚSH JAWHAR, pp. 159, 882
- \* ZAHRAQ, a church in Dawaru, burned by the Moslems, p. 591
- \* ZAKA, in Barr Sa'd ud-Dín, p. 587
- \* ZAKHALA, p. 595
- ZAMAKHSHARÍ, born in (467), died in (538), *Rab'ul-Abrár*, quoted, pp. 122, 125. Anecdotes regarding, p. 126. List of his works, p. 127
- ZAMÍN DÁWAR, North-West Qandahár (called by our Author 'Arz or Jihat Dáwar), p. 1014
- \* ZAMIRDIN, p. 591
- ZAR-i-MARGH MANDESH, a fort built by 'Abbás b. Sísh (Raverty, p. 318), p. 650
- ZAYDIYYA, a village of Yaman, p. 42
- "ZAYDIYYÚN," people of Zaydiya and not Zaydi sectarians, p. 42
- ZAYLA', two Portuguese vessels set fire to shipping in, p. 41. Amír Husayn and Salmán arrive at; set out for Aden (1st Rajab, 922), pp. 45, 585
- ZAYN KHÁN, son of Ikhtiyár ul-Mulk Sulṭání, p. 557. Marries granddaughter of Ajdar Khán, son of Malik ush-Sharq, p. 614
- ZAYN RINDA, of Thanisiri, p. 881. Receives larger money gifts from Muhammad b. Tughluq, p. 889
- ZAYN ud-DÍN BIMBÁNÍ 'ABBÁSÍ, vazír to Muhammad Sháh II of Asír, p. 533
- ZAYN ud-DÍN, SAYYID, vazír to Muhammad II of Khándesh, pp. 62, 65
- ZAYN us-SADR, SHAYKH, composes "ta'ríkh" (935), p. 944
- \* ZIFA, a city in Abyssinia, p. 586
- ZIYÁD, b. Ibráhím, b. 'Abdullah ibn Ziyád, p. 89
- ZIYÁ ud-DÍN BARANÍ, quoted in connection with Dekkan history, p. 154. Quoted *passim*, 17 years and three months in the service of Muhammad b. Tughluq, p. 875. Confesses he did not dare to be frank with his master, p. 882. A poem of his in praise of Fírúz Sháh, p. 900
- ZIYÁ ud-DÍN, son of Nizám ud-Mulk, Junaydi, p. 701
- ZIYÁ ud-DÍN MUHAMMAD, cousin of Mu'izz ud-Dín Ghúri, p. 679
- ZIYÁ ud-DÍN QÁZÍ KHÁN, Sulṭán Qutb ud-Dín's tutor, p. 845
- ZIYÁ ul-MULK ABURJA, joins Muhammed Sháh, son of Fírúz, p. 901
- ZIYÁ ul-MULK TÁJ ud-DÍN, becomes Chief Justice with title of Nizám ul-Mulk (655), p. 723
- ZOHÁ, a village of Yaman, p. 42
- ZUBAYR, p. 436



## SUBJECT INDEX.

BEING A LIST OF TOPICS, ANECDOTES AND CURIOSITIES CONTAINED IN THIS HISTORY.

- ABYSSINIANS (Habshis, Ar. *Habashī*).—Traditional *mu'addins*. The prophet's first *mu'addin* was an Abyssinian named Bilāl, p. 340.  
 Their conversion to Islam, pp. 594, 598.  
 Origin of Habshi contingent in Gujarat. *See* Introduction to Vol. II.
- ARABS.—Arab merchants in Gujarat ports, p. 449.  
 Large numbers in the Khwārazm-Shāh's army; they quarrel with Persians over the booty, p. 694.
- ANECDOTES.—A lamp in a tower mistaken for the morning star, p. 54.  
 Story of the Qāzī in Aḥmadābād and the horse-dealer, p. 131.  
 A shaykh causes Bahādur to see in the river a cradle containing two orphan children, p. 247.  
 The famous story of the cow's hide, told of Diu, p. 252; of Alamūt, p. 253.  
 Incident of the Bath, p. 510.  
 The man and the serpent, p. 525.  
 Curious anecdote of Jhūjhār Khān, p. 582.  
 Scenes connected with the attempt to seize the hareem of Sulṭān Bahādur (*see* Introduction to Vol. II, pp. XXIII, XXIV), p. 627.  
 Concerning the Governor of Khurāsān who built a garrison in Shād Yākh for the Nishāpūr army, p. 667.  
 Quṭb ud-Dīn and the hot cakes, p. 685.  
 How the Rāja of Chitor was released from captivity in Delhi, p. 787.  
 Interview between Bughra Khān and his son Mu'izz ud-Dīn, King of Delhi, p. 841.  
 Strange story of meeting between Sikandar Lūdī and Bābur in Agra in A.H. 923, pp. 923—924.
- / ARCHITECTURE.—The Shakar Tālāj, p. 2.  
 Building of Aḥmadābād, p. 3.  
 Building of Sulṭānpūr, p. 3.  
 Mosque of Khudāwand Khān in 'Aylampur, p. 7.  
 The Bāgh-i-Sha'bān, a garden in the suburbs of Aḥmadābād, p. 16.  
 Building of Muṣṭafābād, p. 21.  
 The Mosque built by Maḥmūd in Aḥmadābād in A.H. 887, p. 28.  
 Description of buildings in Burhānpūr, p. 67.  
 Tomb of Muẓaffar II in Sarkhej, p. 131.  
 Buildings erected in Mekka by Sulṭān Muẓaffar II, p. 131.  
 The Kālā Chotra, a stone platform built in Aḥmadnagar by an architect named Kālā, p. 151.  
 A building erected at Buhturi seven farsakhs from Aḥmadnagar by Murtaẓa Nizām Shāh, p. 173.  
 A dome and garden built on the hill called Shāh-Kūh overlooking Aḥmadnagar, p. 179.  
 Burj-i-Bāburī in Maḥmūdābād, still to be seen at beginning of A.H. 1000, p. 259.  
 Mosque of Farḥat ul-Mulk, p. 436.  
 The three gates of Aḥmadābād, pp. 507, 509.

Tombs in Sarkhej, p. 583.

Description of the tomb of Sheykh Sa'id Al-Ḥabash in Aḥmadábád, p. 640

Statue of the builder of the temple in Gwalior, p. 699.

✓ ARMOUR.—Description, p. 450.

Cuirass (*jaushan*) worn by Ulugh Khán, p. 462.

Steel armour, pp. 530.

Rustam Khán's mace weighed 30 rutls, p. 575.

✓ ARTILLERY and MUSKETS.—Sulaymáníyya guns presented to Bahádur, p. 220.

Description of shot and ball, p. 453.

Broken gun carriage blocks the road, p. 497.

Five hundred brass guns in army of Gujarat (980), p. 568.

Six thousand *Kawkabán* and 12,000 muskets in Gujarat army (980), p. 568.

Catapults (*manjanig*) used for scattering gold coins among the people, p. 778.

Guns and Muskets (*Madfa'* and *bandug*) referred to in connection with the year

A.H. 697. Probably a mistranslation of Ziyá ud-Din Baraní, p. 790.

Use of *Kawkabán*, p. 78.

ASTRONOMY, ASTROLOGY.—Pp. 467, 650.

BANG, opium, p. 685.

BANNER.—Black *shi'a* banner, p. 513.

BIG GAME HUNTING.—Described, p. 800.

BOOKS.—Purchased by weight, p. 289.

Many books found in Bihar when first invaded by Moslems, but no one could be found to read them, p. 954.

Bábur divides books found in library between Humáyún and Kámrán (932), p. 937.

BRAHMINS.—Incident with an elephant, p. 4.

How they fight, p. 156.

Their learning, p. 954.

CEREMONIES and FESTIVALS.—Description of Hindu methods on approaching holy places, p. 23.

Holi festival celebrated in Mándú during the siege, p. 104.

Elaborate ceremonies on occasion of Nizám ul-Mulk Bahrí's submission to Bahádur (936), p. 153.

*Mawlid-i-Sharif* celebrated at court of Maḥmúd III, p. 302.

Ceremonies at Mekka on occasion of Prophet's birthday, p. 314.

Dewali and Holi festivals, p. 333.

*Salám-us-Shahr*, p. 509.

Shi'a celebrations in Aḥmadábád, p. 516.

CLOCK.—A wonderful clock in Baghdád, p. 651.

COFFEE.—A recent discovery in our author's day as a beverage: discussions among the learned men of Égypt, Mekka, and the Yaman regarding its being harmful or otherwise. Ibn Hajar says it is harmless except for persons suffering from *sawda muharraqa*, p. 358.

Verses on coffee, p. 359.

COOKING.—*Máhiya*, a kind of macaroni, p. 951.

Twenty mounds of fat scrapings collected by the cooks after a feast, p. 167.

Utensils, porcelain dishes, p. 494.

CUSTOMS.—Use of perfume and cosmetics, p. 98.

Indian custom of bathing in oil, p. 492.

DANCING GIRLS.—A dancing girl with Sulţán 'Alá ud-Dín at the siege of Rantambhor is shot dead, p. 807.

DIAMONDS.—Weighing 1500 maunds in treasury of Múizz ud-Dín Ghúrí, p. 683.

✓ DRESS.—Curious dress of savage women, p. 198.

Red clothes worn by Mogul sovereigns after victory, which indicated that bloodshed would be continued for as long as they were worn, p. 233.

Wearing of silk encouraged by the Hanafis, discouraged by the Shāfi'is, p. 354.

Aṣaf Khán before his interview with the Sultan of Turkey, changes his Indian dress for Rúmí clothes, p. 386.

Naṣir-ul-Mulk and 'Abbásids don fine clothes and perfume themselves before battle, p. 412.

Customs in Hindu dress, p. 896.

DROUGHT and FAMINE.—A seven years' drought during which no male children or animals were born, in the reign of 'Abbás ibn Sish the Ghúrid, p. 650.

In Delhi (689 or 691), p. 766; (725), p. 864.

EARTHQUAKES.—Thirty-three shocks in one day in Kábul (910), p. 934.

In Bujurd (925), p. 936.

ELEPHANTS.—Incident with the Brahmins, pp. 4, 9.

Fight described, p. 10.

Anecdote, p. 40.

Trunks cut off, p. 232.

Story : On the day of the 'id as Afzal Khán did not wait on the King as was his wont, and his duty was to stand behind the King on the howda and wave a cloth, Maḥmúd III on his way to the Mosque stopped at Afzal's house and sent Aṣaf Khán to fetch him out. He came and salaamed to the King ; whereupon the Elephant, bending one knee, picked him up and set him on the howda. Afzal took up the cloth as usual, and they proceeded to the Mosque, but he was not in festival dress, p. 300.

Fight with, p. 431.

Armour, p. 459.

Description of *mast* elephant, p. 462.

Elephants presented after battle to Commanders, p. 463.

Fights, pp. 462, 471.

Three hundred in army of Gujarat (980), pp. 568, 1066.

EUNUCHS.—P. 442.

FAMINES.—In and around Delhi (689 or 691) following on death of a saint very heavy rains in the ensuing year, p. 766.

In Delhi (725), p. 864.

FARSAKH.—The Delhi *farsakh* (parasang) equals four ordinary *farsakhs*, p. 1000.

FIGHTING.—(Engagement at sea), p. 38.

Unwounded dead on battlefield of Kapadwanj, p. 11.

Opposing forces drink out of same reservoir, p. 239.

Detailed description, p. 501.

Curious note on sea-fighting saying that in encounters with the Franks in the Mediterranean if one ship attacked three ships, the captain was either reprimanded or hung at the yard-arm, p. 101.

GARDENS.—Pp. 16, 179, 294.

GOLD LEAF.—Used as an aphrodisiac, p. 613.

HABSHIS (more correctly *Habashi*). See Abyssinians.

HAWKING.—p. 911, lines 21—24.

HISTORIANS.—Famous Moslem historians enumerated and criticised by our Author, p. 784.

HONEY.—Approved by the *Qur'an*, but injurious to persons suffering from fever, p. 358.

HORSES.—Rajputs only ride mares, p. 289.

Patience of Arab horses in battle, p. 487.

Dislike of elephants, p. 501.

Arab and 'Irâqi horses, p. 506.

Endurance of 'Irâqi horses, p. 599.

Horses sold for 40 tangas apiece in Delhi (663), p. 733.

HUNTING BOXES.—P. 210.

INDIGO.—During hostilities with Portuguese Indigo was sold in Mekka at rate of 200 gold pieces the *Sunda*, owing to interruption of trade, p. 288.

Indigo sent to Medina, pp. 314, 356.

IDOLS and IDOLATRY.—An idol in Sarandîp, p. 156.

During reign of Mahmûd II Moslems ejected by Medui Râi and replaced by infidels and idol worship restored in temples, p. 213.

A copper Idol captured in Bhilsa set up at the Badâ'on Gate in Delhi, p. 762.

An Idol taken in Nahrawala brought to Delhi and set up in one of the gateways, pp. 784, 789.

Idolatry in Delhi, p. 848.

INTOXICANTS.—Discussion of the Shâfi'is in Mekka regarding intoxicants, p. 355.

Milk of *ramka*, p. 356.

KAFTA (*see also* QAT).—A plant of the Yaman, p. 356.

LOVE.—“Love must be due to some cause, it cannot be intentional,” said by Hârûn ur-Rashîd to Yahyâ Barmaki, p. 366.

A digression on the subject of Love, pp. 542—544.

LUNATICS.—Lunatics (*sufahâ*) let loose in siege of Delhi to divert attention of the defenders, p. 709.

MEAT.—Quantity sold in Diu market, p. 287.

MEDICAL.—Discussion, p. 357.

MERCENARIES.—In Gujarat armies, Arabs, Habshis, Javanese and Portuguese, pp. 290, 391. 'Abbâsîd contingent (962), p. 411.

MIRACLES.—Appearance of angels in support of Quṭb ud-Dîn Aḥmad at battle of Kapadwanj (855), pp. 5, 6.

MORALS.—Curious details of Gujarâti morals, p. 98.

MUSIC and MUSICIANS.—Bahrâya . . . caste of musicians and dancers p. 109.

Manjhû, one of Bahâdur's musicians, taken prisoner by Humâyûn. Saves his life by the intervention of a Rajput chief, p. 233.

NAVIGATION, SHIPPING, and MONSOON.—Rains in India last four months, p. 203.

Teakwood collected for ship-building, p. 283.

Five hundred *grabs* built in Broach, Goga, Daman and Cambay (953), p. 283.

Nearly 100 sea-going ships in Diu (in A.H. 955), p. 287.

A shipwreck, p. 496.

Description of stormy passage to India, p. 631.

The Monsoon (*iftitâh al-bahr*) Naw-rûz-i-bahrî. In A.H. 953, broke in Jumâda II (=July. A.D. 1546), p. 277.

ORDEAL BY FIRE.—Suggested for trying suspects by Jalál ud-Dín Firúz, but plan opposed by the Imáms, p. 765.

PAN.—Beetle leaf, distributed to the army besieging Mándú, p. 104.

PARROT.—Story of a parrot which abused Rúmi Khán in the presence of Humáyún, p. 235.

An eloquent white parrot presented to Tamerlane, p. 908.

PATIENCE.—Traditions regarding patience in misfortune, p. 348.

PERSIANS.—A Persian envoy visits Muzaffar II in Champaner (917), p. 97.

Persian nobles chosen to accompany Humáyún on his return to India, p. 1010.

Most of the Persian contingent (Qizilbash) return home after the capture of Qandahár, p. 1016.

✓ POLO.—Women play polo, p. 294.

Maḥmúd III so closely guarded that he could only play polo within the palace grounds, p. 328.

Played on Saturdays, pp. 510, 537.

POSTAL SERVICE (*Khayl al-barid*).—*Sáhib al-barid*, official reporter accompanying an expedition, p. 296.

'Alá ud-Dín in Delhi is kept informed daily of movements of his army, p. 821.

PRAYERS.—Water poured over the King's head to awake him for his prayers, pp. 304, 361.

A learned digression prayer at the moment of death, p. 571.

PRESENTS.—*Pishkash*, extraordinary wealth of presents made to Ulugh Khán when he joined Shír Khán, p. 548.

Distribution of presents made to crew of ship arriving in Surat in the name of the saints and martyrs, p. 580.

PRISONERS.—Not put to death in those days (967), p. 472.

PHILOLOGICAL NOTES.—Pp. 25, 445, 461, 468, 502, 570.

✓ QAT.—A plant grown in the Yaman "*celastrus edulis*," pp. 356, 357.

(See Basset, *Futuḥ ul-Ḥabasha*, Traduction, p. 63, note), p. 592.

RAJPOTS.—In the early days of the Muzaffarí dynasty in Gujarat they had one quarter of the revenues of every village for services rendered, but they were nearly as wild as the Bhils, except that they were fine horsemen (only riding mares), p. 298. Maḥmud III, apparently on account of the murder of Yusuḥ Shiháb, ordered that they should be driven out of the Kingdom or killed, and their fourth share of the revenues confiscated; the army was employed and the slaughter was general, p. 299.

Rajputs punished for murder, p. 540.

REPRISALS.—On women and children for the misdeeds of men, p. 790.

ROSEWATER.—*Máward* for sale in Gujarát ports, p. 192.

SAINTS.—Intervention of saints in battles, p. 6.

Defined limits of their spiritual jurisdiction, p. 895.

"Hanúz Dehli dūr ast," p. 862.

SALUTATION.—When riding, p. 511.

SAMÁ'.—See SUFÍŚ.

SANDBAGS.—Employed, p. 803.

SHI'AS.—Their observances, p. 511.

Author apologises for the Shi'a tendencies of Chingiz Khán, p. 513.

A point of Shi'a doctrine discussed, p. 1006.

See under *Banner*.

SLAUGHTERING of beasts for food, p. 492.

Tatár Khán Ghúrí causes the shambles to be removed to a greater distance from his palace as he cannot bear the sound of slaughtering, p. 492.

SNAKES.—Pest of snakes at Jagat in the rainy season, p. 24.

SWORDS, etc.—Various kinds of sword brought every year from Jidda, such as Junúbí, Maghribí, Misrí, and Daylamí, p. 300.

Swords tested on hoofs of camels or between the horns of buffaloes in Súq ul-Kibásh. Those which broke were made into knives.

Hunting knives were half a *dirá'* long.

Every quiver had a knife in it.

Arrowheads were made of broken swords, p. 301.

Sword-stick (ghaddára), p. 709.

ŠÚFÍS.—Concerning the Šúfís, pp. 369 *et seq.*, 625, 855, 858.

Šúfi ceremonies objected to, p. 855.

The seances of the Šúfís described, p. 858.

TENTS.—Tents pitched so close to one another that one could scarcely pass between them, p. 522.

✓ TURKISH LANGUAGE.—Employed by Habshi nobles in Gujarát, p. 460.  
Tatar Turkish, p. 725.

✓ WAQF.—Villages near Cambay.  
The Ottoman Waqf for Pilgrims, p. 313.  
The Akbari Waqf.

✓ WOMEN.—Employed as a bodyguard and in many other manly duties, p. 209.  
Dressed as young men they play polo and go hunting with Maḥmúd III : they go armed on account of wild beasts, p. 294.  
Hindu women.  
Women of Ta'izz, entreat the Sultán to prohibit eating of Qát, p. 357.

#### ADDITIONS TO NOTES.

pp. 171, 181, Narnála, not Karnála, is the correct reading.

p. 528, line 7. The curious spelling *ra'ná* for *ráná* which here occurs in the original MS. is also to be found in the British Museum MS. of *The History of Humayun* by Gul-Badan Begam. See printed edition by Annette S. Beveridge (Oriental Translation Fund, New Series I), p. 16, l. 15.

p. 859, line 20, for *al-Hind* read *al-'ahd*.